THE

Secretary

IN

FASHION:

OR,

An Elegant and Compendious Way

of Writing all manner of

LETTERS.

Compoſed in *FRENCH*

By the Sieur *De la SERRE,*

Chief Hiſtoriographer to the King of *FRANCE.*

The Sixth Edition.

Newly Reviſed, and very much Augmented; with a Collection of many choice LETTERS written by the moſt Refined Wits of *France.*

ALSO

Some new Additions to the Complements and Elegancies of the *French* Tongue:

Never Publiſhed before.

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INSTRUCTIONS
FOR WRITING OF
LETTERS

The firſt Part.

Of the ſubject or matter of Letters.

NOthing is ſo common as writing of Letters, but to ſet them forth well, is not ſo common. The neceſſity of converſing one with another ſo long as we live, cauſes every one to meddle with it. For ignorant men as well as Literate, have frequent occaſion to communicate by Letter, with their abſent friends; but for the moſt part, Learned men only can perform it handſomly. To learn it, one ought to have fair examples to imitate, and good precepts to guide him. Wherefore I have added to *The Secretary in faſhion* a ſhort Inſtruction, containing the principal Rules of this Art. He that will Write Letters well, ought to take care of two things; namely, the Matter, and the Form.

The matter of Letters.

The matter of Letters is any thing that may be diſcourſed of, without any exceptions. For any

think as may be ſpoken to a friend by word of mouth when he is in preſence, may in his abſence be written to him. I mean if wiſdom will ſuffer it. For every body knows that it is not always fitting to truſt a ſecret to a Paper which may be loſt, and fall into a ſtrangers hands.

This matter varieth according to the Letters which one uſeth to write, be it concerning buſineſs, or Complements.

Letters of buſineſs, are of ſeveral ſorts.

Letters of buſineſs, are thoſe that treat of things that concern us; and they are of ſeveral kinds, as Letters of Advice, Counſel, Remonſtrance, Command, Intreaty, Recommendation, offering of Aſſiſtance, Complaint, Reproof, Excuſe, and the like.

Letters of Advice.

Letters of Advice, are thoſe which give our friends to underſtand how buſineſs go, either theirs, or ours, or other folks. And as this is the moſt common kind of Letters, ſo it is the plaineſt, for it carrieth matter along with it, ſo that one need not trouble his brains to invent it: You need only relate how buſineſſes go, even in the ſame manner as you would do it by word of mouth: Yet with this reſerve, that you write not raſhly any thing, as may do you or your friends wrong if it ſhould be diſcloſed; which you muſt take care of, eſpecially when you ſpeak of great men, or ſtate-buſineſs.

Letters of Counſel.

Letters of Counſel are of two kinds, for they are written either to thoſe as deſire your Counſel, or to ſuch as do not expect it.

The firſt requires not much skill. You may begin with ſome ſmall complement excuſing your inſufficiency, ſaying that ſome who are endowed with

with better underſtanding could adviſe him better, yet ſince he doth ſo much reſpect you as to ask you counſel, you will not refuſe to give it him. Then you may declare what you think fitting for him to do; and confirm your ſaying with reaſons drawn from what is fitting, profitable, or delightful, taking care that your reaſons be fitted to the ſtate and condition of him whom it concerns. Concluding with a wiſh, that the reſolution he takes may prove for his good and content.

In the ſecond, you may follow ſome ſuch like Method. Firſt you may excuſe your ſelf for intruding to give counſel, before you be required ſo to do, ſaying, you are bound unto it by the bounds of friendſhip. Not that you any way miſtruſt his own ſufficiency, but knowing how much the buſineſs in hand concerns him, you believe he will not take it ill, if you tell him what you think of the buſineſs, which you would forbear to do to another; whom you loved not ſo entirely; But that you are ſo confident he will take your freeneſs here in good part, as proceeding from a heart full fraught with moſt tender affection towards him. Which done, you may fall upon the matter, and after you have ſet down your advice, confirm it with good reaſons, ſhewing that which you adviſe him to be both honeſt, profitable, and pleaſant, husbanding your reaſons according to the Perſon you deal with; For vertuous men, and people of quality will be moſt moved by what concerns their reputation, when men of mean condition, will have more reſpect to their profit. Young folks will be carried away with pleaſure, whereas old men look moſt after gain. Then you may add (ſpecially if you write to a better man than your

ſelf, or to one whom you reſpect) that you refer it to his diſcretion, to do as he ſhall think fitting; and that you have not declared your own thoughts, meaning that they ſhould be a rule to him; but that he conferring them with his own diſcretion ſhould ſuggeſt, or with what ſome other of his friends ſhould adviſe him, might more eaſily reſolve what to do. Ending with a Prayer and heart Ejaculation to God to bleſs his reſolution, giving it an iſſue according to his own deſire and content; But if you write to your inferiour, or to ſome one whom you are very intimate and familiar with, you may exhort him to follow the advice which you give him, ſhewing him, that if he continue it, it is to be feared ſome evil may befal him.

Letters of Remonſtrance.

We write Letters of remonſtrance, to ſuch as have committed ſome fault, to cauſe them to acknowledge it, or induce them to make amends for it.

They require not much invention, when we have any power over the Perſon which we reprove, or when we care not how he takes our remonſtrance. For then we may proceed openly, and after we have ſet forth and exaggerated his fault, ſhew him how grievouſly he hath offended God, and what wrong he hath done to his reputation; then exhort him to forſake vice, lead a new life, and make his Neighbour amends for the wrong he hath done him, and the like. But theſe Letters require more Art, when we will reprove our friend's vices without incurring his diſpleaſure. Firſt, we muſt commend his laudable qualities, and teſtifie unto him how much we eſteem him for them. Then we may tell him; that as there is nothing perfect in

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this world, ſo the luſtre of his vertues is much obſcured by the vices which he is addicted unto. Or if we eſteem that to be too rough a proceeding, and that we dare not ſpeak ſo freely to him, we may ſay, that his beſt friends judge ſo of him, being very ſorry to ſee him given over to ſuch lewd courſes. Then we may add, that if it were another whom we did not affect, we could have been ſilent? but that the love we bear to him obliging us to reveal unto him, the evil reports which run abroad of him; being ſorry to hear thoſe commendations which are given him, ſo limited with exceptions, were it not for ſuch and ſuch vices. We may alſo deſire him to uſe the ſame freedom towards us in the like caſe, aſſuring him, that we ſhall be much bound to him for it, if we may find the ſincerity of his love by his not flattering us. Then we may excuſe him, by imputing his vices either to his youth, or evil company which he frequents, ſaying, we are fully perſuaded, he would not of his own nature and diſpoſition run into ſuch errours. We may at laſt conclude, with laying before him the honour and profit, which will redound unto him by forſaking of vice, how God will love him, and good men reſpect him for it. And how we are fully perſuaded, he will give way to our remonſtrances, and take them in good part, hoping ſhortly to hear of his amendment; wherein we ſhall always pray the Lord to be aſſiſting to him with his holy Spirit.

Letters of Command.

We write Letters of Command to ſuch only, over whom we have ſome power, as Children, Servants, and the like.

We need not have any rules for theſe, the plainſt are the beſt. It is ſufficient to let them underſtand

ſtand what we would have them do, or not do; neither is it alwayes needful to uſe any reaſons to perſwade them to it, the Authority of the Writer ſtanding for a reaſon. But if we think it fitting ſo to do, we may repreſent unto them how eaſily they may perform our Commands, and how juſt they are, adding promiſes of reward if they obey, and threatning them with puniſhment, if they be diſobedient. And in concluſion tell them we hope they will ſo perform their duties, that we ſhall have no cauſe to find fault with them.

Letters of Intreaty.

Letters of Intreaty, are ſuch wherein one requires ſome favour or courteſie of a friend, either for himſelf or for ſome other. Thoſe take place in all ſtates and conditions; there being no man, though never ſo great and powerfull, but may at ſometime have need of anothers aſſiſtance, or at leaſt may have occaſion to intercede for ſome friend.

There be two kinds of Intreaty; direct and plain; or indirect and collateral. We uſe the firſt in a thing which may honeſtly be deſired of a good friend; which we muſt begin, by an aſſured ſhew of confidence in his love and friendſhip: Then make it appear unto him how eaſily he may perform what you deſire, and if need be, you may direct him how he ſhall do it. And end with a promiſe of being ſenſible of the courteſie he ſhall do you.

We make uſe of the ſecond, when the courteſie we deſire is not altogether fitting to be granted; or when we are not altogether confident of his love to whom we adreſs our ſelves. Then muſt we uſe ſome inſinuation, and firſt excuſe our boldneſs in daring to requeſt a courteſie of a perſon whom we never obliged by any former ſervice: adding we

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fear not to be denyed our requeſt, knowing his goodneſs, and the delight he takes in doing of courteſies, having often obliged many of meaner ranck than our ſelves, by granting them requeſts of greater conſequence than ours. And if we have formerly received any courteſie from them, we may ſay, that being already much engaged, we deſire to run yet further in debt to him. But if we have heretofore done him any courteſie, it will be ſufficient to hint at it in a word or two, leſt he may imagine we require the like at his hands, as a due debt. Then we may ſhew him the juſtice of the thing we deſire of him, and how honeſt our demand is, and that it is as eaſie for him to grant it, as neceſſary and profitable to us. Then (if it be upon any urgent occaſion) we may endeavour to move him to compaſſionate our miſery and misfortune, exaggerating the greaneſs of it, and telling him he is the only friend who may releaſe us out of it. And finally we may promiſe to remain for ever bound unto him therefore, and that we will endeavour with the firſt opportunity to requite his courteſie; and if we cannot hereafter find any way of requital, we ſhall notwithſtanding for ever retain the remembrance of his love fixed in our hearts: and will pray to God ſo to increaſe his happineſs, as that he may never have need of us in the ſame kind.

Letters of Recommendation.

We write Letters of Recommendation, when we would recommend a Perſon, or ſome affairs of his unto another.

In the recommending of a Perſon, we muſt firſt ſet down what it is that moves us ſo to recommend him: as for example; if he be our kinſman or friend, and that we are much obliged to him and his;

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Then we may add that he is ſuch a one that is worthy of his favour; and our recommendation by reaſon of his vertue and goodneſs well known to us, and that otherwiſe, we would not ſo much as ſpeak in his behalf, ſaying, if that he doth him any courteſie we ſhall take it as done to our ſelves. And ſo conclude with intreating our friend, ſo to carry the matter, that he whom we recommend may perceive, that our recommendation hath not been ineffectual. Or ſaying we are ſo confident of his love, that we fear not a denyal, or that we know he will do more than we deſire.

But when we recommend the buſineſs without any relation to the perſon; as when we recommend a Suit in Law, to an Atturny or Judge, it will be ſufficient to ſhew the juſtneſs or facility, or the Credit or Profit which will redound unto him by being careful of it.

And when we joyn both theſe kinds of recommendations together, namely, of the Perſon and the buſineſs, as commonly we do, than we muſt uſe ſuch reaſons as may have relation to both.

Letters of proffer of aſſiſtance

Letters wherein we offer our aſſiſtance are ſuch as we write to a friend when we know he ſtands in need of us; to preſent unto him ſuch aſſiſtance as he wants.

For we muſt not defer the helping our friend, till he deſires our aſſiſtance, but ſave his bluſhing by preventing his requeſt.

You may begin ſuch Letters with declaring, how much it grieves you to hear or ſee the want, or danger he is in; and ſay, you had rather have manifeſted your affection upon ſome better occaſion. But ſeeing he is brought to ſuch an exigent, that he

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hath need of his friends, he ſhall perceive you are one of the number: that he may have richer, and ſuch as are more powerful, but none more affectionate. That now the time is come wherein you in part may free your ſelf of thoſe obligements wherein you are bound to him and his: and therefore he need but ſhew you wherein, and how you may ſerve him, and he ſhall find you ready to imploy your ſelf, and what you have, with all your Credit, to bring him out of trouble and ſet him free.

Letters of Complaint.

We ſometimes write Letters of Complaint to ſuch a one as hath done us an injury, to make him acknowledge his fault, or to reprove him for his ingratitude. Wherein you may carry your ſelf ſeveral wayes, according to the quality of the perſon, and of the offence. If you would mildly complain of a friend with whom you intend not to break, and whoſe offence is not grievous, you may do well to mix your complaint with praiſes; and ſay you are ſorry he hath not ſo carried himſelf towards you, as your friendſhip required: Nevertheleſs you do not believe it proceeded out of any ill will, for you hold him too honeſt, to give offence wittingly, in that you conceive he hath done it through miſpriſion, or hath ſuffered himſelf to be carried away by ſome that owed you no good will; and therefore you are ready to forgive the wrong if he will but ſeem to be ſorry for it: And then he ſhall find you as ready as heretofore to do you any courteſie or ſervice.

When you have received ſome grievous offence, you may be ſuffered to complain in a higher ſtrain, but nevertheleſs in ſuch ſort, that you exceed not in exaggeration, nor proceed not to injurious

words. And you may begin thus; that you have long time connived with patience at ſuch things as you might juſtly have complained of chuſing rather to let them paſs under ſilence, than ſeem to breed quarrel; but ſince he continues ſuch, and it is feared he will be worſe, it is high time to ſpeak. Yet he hath choſen rather to addreſs himſelf to him, than to Complain to a third Man. That you would have himſelf to judg (if ſo be Paſſion hath not utterly blinded his judgment) how much he is to blame, that you never gave him cauſe to wrong you, but have alwayes carried your ſelf as a friend towards him. He ſhould therefore give you ſatisfaction for this injury; otherwiſe you ſhall detect it to all the world. But if he will make fitting amends for it, you will be willing to forget it, and ſhall eſteem him a friend.

Letters of Reproof.

Letters of Reproof are written to an ungrateful man who hath requited good with evil. In ſuch a caſe, you ought firſt to put him in mind of the courteſies and pleaſures you have done him, to oblige him, and continue his friendſhip: And uſe ſome Exaggeration therein if the buſineſs deſerve it; adding thereunto how unwillingly you do it, being much againſt your humor, but that you are forced unto it through his ingratitude. And thereupon you may call his own Conſcience to witneſs whether that which you upbraid him with, be not true. Then make a ſhort digreſſion, ſhewing how infamous this vice is, and unbeſeeming a man of credit. Adding how you hoped the remembrance of thoſe good turns you had done him, would be a ſpur to awake his love; but that you

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now perceive you have ſowen your good deeds upon an ungrateful ground, and that all the recompence you receive from him is nothing but injuries and outrages, as if you had been mortal enemies, That you may pray God to open his eyes, to let him know how much he hath forgotten himſelf.

Letters of Excuſe.

Letters of Excuſe are for the moſt part in Anſwer of thoſe of Complaint or Reproof: And they may be written divers wayes according as your intention is either to deny or acknowledge the fault which is objected to you. If it be a falſhood which you intend to deny, you may firſt complain of traducing tongues, which have wrongfully accuſed you to your friend. Then ſay (if it be to the purpoſe) that you did not think he would have given ſo credulous an ear nnto them, and that you hope he will alſo give way to your juſtification. That you would intreat him to believe, Thoſe reports which have been made unto him, are meer calumnies which he may eaſily perceive by ſuch and ſuch circumſtances, that you value his friendſhip at too high a rate, and never had ſo much as a thought of offending him: He ſhould therefore expel out of his mind his wrong conceived opinion of you, and hold you hereafter to be (as indeed you are) his loving and faithful Friend.

But if the accuſation be true and well grounded, we may excuſe our ſelves thus: That every man ſometime hath his failing, and we are but men, and cannot affirm our ſelves exempt from ſuch infirmities as all others are ſubject unto: That we have at this time been overtaken, which we are very ſorry for. But that we repoſe ſuch confidence

in our friends goodneſs, that we verily believe he will forget our offence; that we never had any intent to diſtaſte him, or to do any thing that might offend him, that we will hereafter be more cautious and ſeek to repair this fault by all manner of Service we ſhall be able to perform. If we have to do with ſome great man, whoſe diſpleaſure we fear. We muſt implore his mercy, and lay the example of God before his eyes, who is ready to forgive us as ſoon as he ſee, us touched with repentance. And tell him, this his Clemency will be much for his credit, and gain him the love of all men; and that the reſentment we have of our error, will incite us hereafter to ſerve him with ſo much the more alacrity.

Letters of Complaint of divers kinds.

Letters of Complaint ſerve to contract friendſhip with one; as alſo to continue it. There are divers kinds of them, as Letters of conciliation, of viſits, of congratulation, of comfort, of thankſgiving, of Jeſting, and the like.

We write Letters of Conciliation to inſinuate our ſelves into ſome bodies friendſhip: And we muſt begin them with a Declaration of what moved us to ſeek after ſo much honour as to be acquainted with him: and to this end we muſt make mention of ſuch good parts as we have heard him to be endowed with, as of his Affability, his Courage, Learning, and the like; uſing a prudent variation according to the quality of the perſons we write to. Then we may ſay, that if he will vouchſafe to receive us into his friendſhip, and admit us into the number of his friends, he ſhall find us not altogether unworthy of it; and upon this occaſion a little boaſt of our own worth, modeſtly and ſparingly

ringly. And conclude with aſſuring him, that if it be our good fortune (as we hope it will) we ſhall endeavour to continue, and increaſe this friendſhip with all manner of duty and ſervice, ſo that he ſhall never have occaſion to repent him of the Honour he hath done us.

Letters of Viſit.

Letters of Viſit ſerve to continue friendſhip between men when they are abſent; and ſupply the place of viſits, one would afford a friend if he were neer at hand. There you may ſay, You have no greater content than to diſcourſe in writing with him, ſeeing you are ſo far diſtant one from the other, that you cannot do it by word of mouth; that you much deſire to know how he doth, and if his affairs ſucceed proſperouſly; and that not doubting but they having the like deſire towards you, you'l ſend him word how it is with you and yours. That you Languiſh with deſire to ſee him as ſoon as poſſible may be: that dayes wherein you ſee him not, ſeem whole years to you, and years whole ages, eſpecially when you receive no Letters from him. That you conjure him to write often, and that he can do you no greater favour, promiſing you will do the like to him, and give him more cauſe to complain of your importunity than of your careleſneſs or neglect. And conclude with a proteſtation of inviolably maintaining & continuing the friendſhip which is betwixt you, ſaying that neither diaſtnce of place, nor length of time, ſhall cancel it out of your heart; that you hope to make it appear in deeds more than in words, whenſoever it ſhall pleaſe him to make trial of you; and you reſt aſſur'd of the like return of love from him, to whom you wiſh all manner of proſperity.

3. *Letters of Congratulation.*

We write Letters of Congratulation to our Friends to rejoice with them for ſome good which hath befallen them: as of ſome Office or Place they have been promiſed to, of ſome good luck they have had, of being eſcaped out of ſome great danger, or recovered of ſome great ſickneſs: And by reaſon of this great variety of ſubjects, which require every one to be treated of ſeverally, it is hard to preſcribe any rules as may be fit for them all. Only we muſt obſerve, that at the firſt we muſt witneſs the content we received by our friends good fortune; ſaying, we take a great delight therein, as if it had happened to our ſelves, and that our ancient league of friendſhip, or tie of kindred, ties us to it. And that it is not our Joy only, but a publick content, when all men ſee good and vertuous men advanced, and proſpering. And that which very good reaſon, ſeeing this good fortune belongeth not ſo much to them, as to the State which is not unprovided of ſuch worthy and capable men.

Then to ſhew that we have juſt cauſe to rejoyce at our friends good happineſs; We will ſhew the Excellency and value of this is preferment he hath gotten, ſhewing that it is not of the nature of thoſe which paſs away in a moment, but that he ſhall find the pleaſure and profit of it his whole life-time: That it is an honour which will immortalize his name, which hath been ſought after by many, but obtained by few; that it was not caſually conferred upon him through ſome blind favour but that it was a price and reward due to his merits. Then we may conclude with a wiſh, that this may prove a perpetual good unto him, and may be not only for his own particular content, but for the

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publick ſafety alſo. And ſometimes we may exhort him to take occaſion thereby, to exceed himſelf hereafter as much as he hath heretofore ſurpaſſed others, and to encreaſe daily in vertue and goodneſs.

If it be to rejoyce with your friend for ſome danger eſcaped, you may inſert in your Letter that God ſaw he was yet uſeful to his Family, and to the Common-wealth, and therefore hath preſerved him for their good. Or that God who loved him would not ſnatch him ſuddenly out of the World, but hath given him further reſpit to provide for his Conſcience. Therefore he ſhould reſolve to imploy his life, which he hath as it were newly received, to the glory of Him that reſtored it.

Letters of Conſolation.

Letters of Conſolation ſeem to mitigate evil and adverſities befallen to our friends, which being various cannot well have one remedy applyed to them. In general, if the evil which hath befallen them be not great, you may tell them they have no ſuch exceſſive cauſe of ſorrow, the ſubject not deſerving it: that they ought to ſhew more courage and reſolution, and that they wrong their reputation by their puſillanimitie. You may intermix ſome pleaſant Conceits in your diſcourſe, ſo you be certain that they, to whom you write will not be offended with it. Then you may put them in hope, that this their Adverſity will not laſt long; That they will ſhortly have a happy deliverance; and that they ſhall one day rejoyce to think upon their ſaid deliverance out of theſe troubles. But if ſome great diſaſter hath befallen your friends, you muſt ſay, his affliction hath touched you to the quick. and that you having ſo great a ſhare in it, are not ſo fitting to comfort him as to condole with him:

Yet ſince your Alliance, Friendſhip, and mutual obliging bonds tie you to apply ſome Lenitive to his grief, you will aſſay what you can do. That you will not perſwade him from grieving, for that will ſeem a cruel and blame-worthy inhumanity, having ſuſtained ſo great a loſs as of a Wife, Husband, Father or Mother, &c. That it is true, he hath cauſe to weep, eſpecially the wound being ſo green: But yet howſoever he ſhould moderate his grief, and ſhew himſelf conſtant, in bearing that couragiouſly which he cannot with grief amend, making (as the Proverb ſaith) a vertue of neceſſity. That this miſhap would indeed quell one of a leſſer courage, but that we know his conſtancy to be ſuch as he will not ſuffer himſelf to be carried away with a fruitleſs grief, and will not continue to cauſe his Wound to become an Ulcer, as an effeminate and heartleſs man, but in time prevent the reſt. That now he may ſhew what he hath profited by the ſtudy of Philoſophy: and that Nature muſt not to pleaſe him, alter her courſe, and exempt it ſelf for one particular from thoſe Laws to which the whole world is ſubject. When a misfortune cannot be withſtood, immoderate grief doth but exaſperate it: as the venome of ones Nails, will retard the cure of any wound. That being a Chriſtian, he ought without murmuring, ſubmit to Gods Will; that this affliction for the preſent is cruel and bitter, but will prove for his good if he make good uſe of it. That God who can find a Cure where there ſeems to be none, will turn his ſadneſs into joy after he hath ried him: that there is no evil ſo great, but may be overcome with patience, and a firm reſolution; that many men who have had the like misfortunes, have born them with an un

daunted

daunted mind, particularly ſuch and ſuch who are very well known to him. That we will pray to God to comfort him, and hereafter to accumulate him with ſuch bleſſings, as he may have juſt cauſe of rejoycing in him.

Letters of Thanks.

We write Letters of Thanks to thoſe who have done us ſome courteſie, and we muſt apply them handſomely, as well to the nature of the courteſie, as to the quality of him who hath done it. Commonly we begin them with a commemoration of the Courteſie received: then we exaggerate; to ſhew we know the value of it, and acknowledging we were not worthy of ſuch a favour having never done him any obliging ſervice; or if we have, that he hath now requited it double, treble, or a hundred fold. That his courteſie came very ſeaſonable, when we had moſt need of it, that he hath holpen us, when we were forſaken, defended us with his credit, opened his purſe and relieved our wants, and expoſed himſelf to hatred and danger, to get us out of trouble. That we wiſh he may never be reduced to the ſame ſtraight to have need of us upon the like occaſion; But if that ſhould chance to befal him; he ſhould find we will ſtrain our ſelves and our credits to the uttermoſt, to teſtifie how much we reſt beholding to him. And if the courteſie, we have received from him be ſo great that we find our ſelves unable to retaliate it, we may ſay we will pray to God to reward him, and promiſe him that the remembrance of his love ſhall perpetually remain engraven in the bottom of our hearts, and that we ſhall have an everlaſting reſentment of his Courteſie. Which kind of complement we may alſo make uſe of, in caſe the per-

ſon

ſon that hath done us the courteſie be not of ſo high a quality and condition, that he looks not for any other ſatisfaction from us but thanks.

Letters of Merriment.

Letters of mirth and jeſting take place but only among familiar friends; and there can be no certain Rules given concerning ſuch Letters: for, Nature contributes moſt to it, which if we ſhould go about to force or ſtrain, we run into danger of committing ſome impertinency. Only we muſt have a care that our jeſts and conceits be civil, and not offenſive to him to whom we write, nor any other; not doing like thoſe undiſcreet Perſons, who (as the Proverb ſaith) had rather loſe their friends than their jeſt. The circumſtance of things we mean to make a jeſt of, and of the perſon whom we jeſt with, will eaſily teach an adviſed man how he ought to carry himſelf therein. Here we may alſo note, that jeſts are not properly the ſubſtance or a particular kind of Letters: but as a kind of ſalt to ſeaſon them withal.

Mixt Letters.

Mixt Letters which treat of ſeveral matters, be it of affairs, or of complements, are not likewiſe a new kind of Letters: but only join together ſome of the former. They are the commoneſt of all: for we ſeldom write any Letters upon one only ſubject. And Letters concerning affairs ordinarily begin or end with ſome complement. We need not therefore hereupon give any particular rules: for he that can Pen a plain Letter well, cannot fail in the writing of mixt ones: but the more matter he hath, the better will he performwhat he goeth about.

Letters of Anſwer.

Finally, we muſt obſerve, that though the foremention̄ed directions chiefly concern thoſe Letters which are firſt written, without having been inſtigated by any former ones: Yet it is an eaſie matter to fit them for Letter of Anſwer; ſo that we need not make a particular treaty thereof. Thoſe Letters which we anſwer, preſcribe the matter, and nothing is therein required but to ſatisfie every particular, ſo far as we can, or wiſdom will permit us. In Letters of buſineſs, we muſt not leave any particular unanſwered which deſerves an anſwer; In thoſe of complemetn, there is not alwayes ſo much exactneſs required. It is ſufficient, if we write not any unbeſeeming thing, nor violate the Laws of friendſhip. But in all Letters, ſpeed is very commendable; for we ſhew we make accompt of him we write to, whom we haſten to anſwer his Letters: and one cannot delay the doing of it long without making a ſhew of contempt or lazineſs. And if the nature of the affairs concerning which we are to give an anſwer be ſuch, that we cannot ſuddenly return one, we may do well not to hold our friend long in ſuſpence: but ſend him a word or two to ſignifie unto him that you will not forget to ſatisfie his requeſt ſo ſoon as poſſibly you can. And if you will anſwer a Letter in which is contained ſome thing which is offenſive or diſtaſtful to you; You may do well to deferr the anſwer a while, as well for fear of being carried away with choler; as to give your friend time to adviſe better, and ſo to avoid the breaking off of friendſhip by too much precipitation.

The Second Part,

Of the form of Letters.

Form of Letters.

BY form, I mean all that is required in Letters (beſide the matter) to frame them well.

Parts.

Herein I place in the firſt rank the parts of Letters, which are either common or particular.

Common parts of Letters, are theſe which are alike in all Letters; as Superſcription, and Subſcription.

Superſcription.

The ſuperſcription of Letters is twofold, the one external, the other internal. The outward ſuperſcription is that, which is on the outſide of Letters when they are folden up, and containeth the name and titles of him to whom we write, and his place of abode. But the chief thing we muſt take care of herein, are his Titles, to give every one ſuch as befit him, or he deſires to have; otherwiſe his Letters are not well accepted of, and breed diſtaſt.

We give the title of Lord to Princes, and great Lords and Crown-Officers, as the Lord Marſhal, Chancellour, Secretaries of State, cheif Preſidents of Courts of Parliament, and the like. And the Superſcription muſt be in this kind,

To

To My Lood,
The Lord, N.
Chancellour of France, &c.
Admiral, &c.
Governour of Poictou, &c.
At Paris, Lyons, &c.

And there muſt be as great a diſtance as may be between the firſt and ſecond line, becauſe the further they are diſtant, the greater reſpect they ſignifie.

To other perſons we write, To Mr. Mr. N. together with their Titles, Office, or Profeſſion. At *Paris, Roan*, &c.

And likewiſe we muſt leave a greater or leſſer diſtance between the firſt two lines, according to the honour we intend to yield him.

When we write to our inferious, and ſuch as are of mean quality, we uſe abbreviates in the Superſcription, in this manner,

To Maſter, Maſter N. Or
To Mr. Mr. *N.* Or
To Mr. *N.*

We muſt obſerve the like difference in writing to women.

For to a Princeſs or great Lady we ſhall write, To the Lady, Lady *N.* with her other Titles and Qualities, leaving alſo a great diſtance between the firſt and ſecond line. Wherein we muſt note, that we give the Title of Lady, not only to thoſe whoſe husbands are Lords, but alſo to others of meaner ranck and quality; To whom we write, Miſtreſs, Miſtreſs, *N.* or with abbreviates. Or to thoſe who are yet of meaner ranck; to Madam, Madam *N.* Or with an abbreviate, To the La. La. *N.* Or To the meaneſt, to Dame *N.*

The inward Superſcription is that which is ſet within

within ſide of Letters, uſing Titles of Lord or Maſter, Lady or Miſtreſs, at the beginning in a line apart with a great diſtance between that, and the ſecond line, as Sir,

I have received your Letter, &c.

But thoſe whom we will not ſhew ſo much reſpect unto, we join it with the Body of the Letter in this manner, Sir; I have underſtood, *&c.*

Thoſe who are of Kin, add, after the Tittle of Maſter or Miſtreſs, their degree of Kindred; a s Sir, and moſt loving uncle; or Miſtreſs, and moſt loving Couſin. But we muſt not uſe this in external or outward Subſcriptions, for ſometimes it is not fitting that thoſe who carry the Letters ſhould know there is any alliance between the parties which write to one another. We do not ſet down his name whom we write in the inward Subſcription, unleſs it be to one of mean condition, as if a man ſhould write to ſome Trades-man, in this kind, Mr. *Ormond* I would deſire you, &c. or Mrs. *Chopin*, as ſoon as you ſhall receive this Letter, *&c.* or Maſter *Peter*, or Mrs. *Anne*.

In the body of the Letters we uſe to give great ones the Titles of Highneſs or Excellency according to the cuſtom, and we alſo reiterate the name of Lord or Maſter when we will ſhew him reſpect, though he be not of any high condition.

Subſcription.

The Subſcription is placed at the lower end of the Letter, and in writing to great ones muſt be framed in this kind. Your moſt humble and moſt obedient ſer-

ſervant, *N.* Or, Your moſt obedient and moſt obliged ſervant, *N.* To thoſe of leſſer degree, Your moſt humble and moſt affectionate ſervant, Or, your humble and affectionate ſervant. And to thoſe of yet meaner condition. Your affectionate, to do you any courteſy. If it be a woman that writes, ſhe ſhall ſay, Your ſervant, *&c.*

When we write to perſons of quality, we uſe to leave a great diſtance between the body of the Letter and the Subſcription; the body of the Letter alwaies uſing to end with my Lord, or Sir, Madam, or Miſtreſs in a line apart, diſtant a mean ſpace from that which precedes. Otherwiſe we leave not ſo much neither in one nor the other.

When thoſe who are of kin write to one another, the greater doth well to expreſs the degree of Kindred in the beginning of his Letters, but he that is of the meaner quality, muſt be content to ſpecifie it in the Subſcription.

Beſide the Subſcription, we uſe to ſet down the Date, containing the place from which you write, with the day and year wherein you write. But it is not alwayes convenient to mention the place, and then you may omit it. Some uſe to ſet down the date above their Letter, before the Title of Sir, or Madam.

The particular parts of Letters are thoſe which vary in all Letters, as the Exordium, Diſcourſe, and Concluſion.

Exordium.

An ordinary Exordium contains ſome ſmall Complement to inſinuate your ſelf into his favour to whom you write, and a ſhort propoſal of what you intend to ſay. But we do not uſe any ſuch thing but only in long Letters; which ſpeak

of affairs of concernment. For otherwiſe we preſently fall upon the matter.

Concluſion.

In the Concluſion, we uſe to teſtifie our affection and ſet down our hearty wiſhes, or prayers for his proſperity, to whom we write.

Diſcourſe.

The Diſcourſe of Letters is various, according to the matter therein contained. We commonly obſerve no order therein, but ſpeak of things as they chance to fall under our Pen, not caring much or ſtanding upon any connexion; unleſs ſometimes in Letters of anſwer we follow the order of thoſe Letters which we write an anſwer to, uſing ſome ſmall tranſition, when we come to ſome matter which differs from the former. And ſo much concerning the parts of a Letter.

Style.

In the ſecond place, the Style and Phraſe of Letters is to be conſidered; it ought to ſavour careleſsneſs, not much differing from our ordinary manner of ſpeaking. Rhetorical figures, eſpecially Exclamations, Apoſtrophes, Proſopopœias, and the like are no wayes fitting in them, no more than long Periods. But in Letters of Complement, we may ſupply the barreneſs of matter by ſmoothneſs of words. And in all Letters there muſt be ſome Elegance and grace, which may invite him to read them with ſome conſideration, flying affectation only ſo far as you may avoid ruſticity, or Barbarous and improper words or Phraſes.

Sec-

Seemlineſs.

Thirdly, we muſt obſerve a ſeemlineſs in Letters. Wherefore we muſt ſeriouſly conſider what befits the things we ſpeak of, and the time, and place wherein we live. Alſo the perſons of thoſe as write, as well as of thoſe to whom we write. For it would not be ſeemly to write to a great perſon in the ſame manner as you would write to your equal, for it might both be unſeemly and offenſive. And that which beſeemeth an ancient man or a Perſon of Authority would not befit a young man, or one of a mean rank and condition. And we muſt ſpeak otherwiſe to a Souldier, than we would do to a Scholar, or a Lady. Wiſdom ſhould therefore guide us in our writing, without which we ſhall make our ſelves ridiculous.

Brevity.

In the fourth place brevity is very commendable in Letters, which requires to have them neither too ſhort nor too long, but to uſe a mean: We hold it a mean, when it is proportionable to the matter which ſomtimes ought to be enlarged, and ſometimes reſtrained: wherefore as there ought to be no ſuperfluity, nor tautologies, ſo there muſt be nothing omitted which may conduce to the explaining of the buſineſs in hand. As for long Letters conſiſting of diverſe ſheets of Paper, wherein is treating of ſome point of doctrine, they may better be termed Books than Letters.

Plainneſs.

In the fifth place they muſt be written in a plain Language, eaſie to be underſtood: For ſometimes

they may contain buſineſſes, which are not to be communicated to a third man, by calling him to the expoſition of them. And this perſpicuity is to be meaſured according to their capacity to whom the Letters are directed who ſometimes will eaſily conceive what others, can hardly comprehend.

Fairneſs.

Sixtly, your Letters muſt be written fair without any blots, upon fine perfumed and guilded Paper (if you pleaſe) and with large Margins. For, what Action is in a Speech, the ſame is Writing in a Letter. It ſhould not tire the Readers eyes, but be written ſo fair that it may delight the ſight which looking upon it; fearing leſt if it ſhould be bad written, in blotted Characters, he may overſlip ſome buſineſs of concernment.

Sealing.

In the ſeventh and laſt place they muſt be neatly ſealed, with ſilk, and *Spaniſh* wax, or otherwiſe. But if you uſe ſilk it ought to be of cholour befitting the Writer, black if he mourn, both the wax and it. And if you make up a packet of ſeveral Letters, you muſt preſs them down in ſuch ſort, that they may take up but little room.

THE

THE FIRST

LETTERS OF COMPLEMENT.

SIR, 1

I Take ſuch delight in rendring you my ſervice, that I remain alwayes the leaſt ſatisfied though I acquit my ſelf. And that which makes me ſo careful in ſeeking Occaſions, is, that you ſhould not reproach me to have omitted any. Yet in this, Sir, I do not implore your belief, deſiring ſo to let you ſee by Effects, rather than Words, that I am without Complement,

SIR,

Your moſt humble ſervant.

2. *Another upon the ſame Subject.*

SIR,

I Deſire you to accuſe me of neglect in the performance of my duty; the paſſion which I have to your Service being ſo violent, that it nouriſheth in me a continual Care of ſeeking Opportunities

to make it known. To the furtherance of which this Letter offered it ſelf moſt happily, having charge to aſſure you from my part, that of all the ſervants your Merits have acquired you, I am,

SIR,

The moſt humble and moſt faithful

SIR, 3

I am by ſo many obligations Yours, that the only want of Occaſions to give Teſtimony of it, breeds all my Diſcontents. Eſteeming my ſelf unfortunate in nothing ſo much, as that the Paſſion which carries me to your Service, proves as unprofitable as extream. Which forceth me to have recourſe to Intreaties, beſeeching you to honour me with your Commands, that (other means failing) my obedience may oblige you to believe that I am,

SIR,

Your moſt humble ſervant.

Another upon the ſame.

SIR, 4

I Muſt diſcharge my heart in telling you that I honour you more than all the reſt of the world. 'Tis true, your deſert impoſed the neceſſity upon me, but it did not give me the inclination: though I beſeech you to believe that I was very willing in the conſtraint, having ſuffer'd no other violence, than what my Reaſon and Judgment offer'd me. You ſhall have dayly new proofs by the Continuation of my Duty, and by the quality which I bear,

SIR,

Of Your moſt humble ſervant.

5. *Another*

5. *Another upon the ſame ſubject.*

SIR,

IF you expect nothing but Complements from me; you ſhall never receive any; I am a Sworn enemy of Courtſhip and Civility, towards perſons whom *I* honour extreamly, as *I* do you; it ſufficing me, that I perform my duty in their behalf, and that *I* take care to do it with a good Grace. This is the Study in which I practiſe my ſelf, and I beſeech you think that *I* will not loſe the leaſt occaſion to witneſs it to you, becauſe *I* find my ſelf intereſſed in the Reſolution which *I* have taken to be all my life,

SIR,

Your moſt humble ſervant.

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6. *Another upon the ſame.*

SIR,

THough *I* have told you a thouſand times by word of Mouth that *I* am your Servant, yet my Pen ſhall once again aſſure you of the ſame, expecting till you oblige me, to more Eminent proofs; which *I* conjure you to do, and (if you be pleaſed) to prevent the occaſion by ſome Command, that may ſatisfie my *I*mpatience, to make you know and confeſs at the ſame time, that you may have more powerful, and more conſiderable Servants, but never, *SIR*,

A more humble, or more faithful.

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7. *Anſwers to the Letters of Complement.*

SIR,

I Never made doubt of your Civility and Courteſie, but of my own good fortune, in meeting with the means to requite them. Yet *I* intreat

you to believe, that hereafter I will imploy all my cares to witneſs unto you my good affection, and if ill means render them unprofitable, I will die for my own ſatisfaction.

SIR,

Your very humble ſervant.

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8. *Another Anſwer.*

SIR,

I Eſteem too much the Honour of your Remembrance, not to deſire the continuation, & withall to beſeech you for ſome Employment, wherein I may witneſs the paſſion which I have to your ſervice. For which *I* will importune you hereafter, deſiring by deeds rather than words to let you ſee, that I am extreamly,

SIR,

Your moſt affectionate ſervant.

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9. *Another Anſwer.*

SIR,

THough this in ſome ſort requite the favour of your remembrance, yet I cannot ceaſe to be indebted to you, when I conſider that your courteſie prevented my reſpects; but I beſeech you Imagine that for the time to come, I will be ſo careful to diſingage my ſelf, that you ſhall have greater cauſe to complain of my importunity, than my ſilence, which I have reſolved never to keep, when your intereſts oblige me to the contrary, as making publick profeſſion to appear in all places,

SIR,

Your moſt humble ſervant,

10. *An-*

10. *Another Anſwer.*

SIR.

I Will be ſo preſumptuous (ſince you deſire it) as to believe you love me; but upon condition, that you will likewiſe acknowledge the Paſſion which I have to ſerve you. For as it only makes me merit the honour of your Friendſhip, ſo I ſhall be very glad, that you would everlaſtingly conſerve the remembrance of it. Continue then in loving me as much as you pleaſe, and likewiſe eſteem infallibly that I am, more than all the world beſides.

SIR,

Your moſt humble ſervant.

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11. *Another Anſwer.*

SIR.

THough I give you very humble thanks for the Honour of your remembrance, yet I ſhall alwayes remain indebted to you, as making more account of the leaſt of your favours, than all the reſpects I am able to render you. Continue only in obliging me of that faſhion (though I be intirely yours already) and believe (if you pleaſe) that I ſhall never be capable of other reſentment, than which ſhall witneſs the quality that I bear,

SIR,

of Your moſt humble ſervant.

---

12. *Another Anſwer.*

SIR.

I Am not ſo unfortunate as I thought I was, ſince I hold ſome place ſtill in your memory.

Yet the grief which I have, not to deſerve this Honour, has reduced my thoughts, to ſuch a moderation, that I am in doubt whether I ſhould complain or rejoyce. It remains in you only to allay the diſcontent of my mind, by giving me ſome Employment in your ſervice, Which may witneſs the paſſion I have to maintain the Quality,

SIR,

Your moſt humble ſervant.

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13. *Letters to complain of a long ſilence.*

SIR,

THe friendſhip and ſervice which heretofore I vowed you, force me at this preſent, to demand the reaſon of your ſilence. I do not doubt but you alledge a ſufficient excuſe to authorize it, yet I beſeech you think, that how lawful ſoever it be, I ſhall never leave off Complaining: you may pretend the want of Occaſions, or the ſudden accident of ſome Sickneſs (which never moleſted you except in thought) whereby to juſtifie your ſelf againſt my Reproaches. But all this is not able to ſatisfie me; confeſs your fault, ask forgiveneſs, and you go a neerer way to work; that's the only way to conſerve eternally,

SIR,

Your very humble ſervant.

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14. *Another upon the ſame.*

SIR,

I Shall break with you at laſt, if you break not ſilence, imagining that you love me but a little, ſince you have forgot me altogether. I beſeech you

you deal more familiarly with me, if my friendſhip be any way conſiderable, or you eſteem me worthy of yours. In the humor I am now I think you can no ſooner blot me our of your Memory, than I can raze you out of my heart, without retaining any thing (by my good will) but the Quality only,

SIR,

Your moſt humble ſervant.

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15. *Another Anſwer.*

SIR,

IF you haye taken an oath to write no more to me, at leaſt ſend me the Letters back again, which I addreſs to you, that *I* may ſtill have the honour to receive ſomthing from your part. Silence is a ſworn enemy of Friendſhip, which is the reaſon, that mine reproaches you at this preſent, being not able to endure, that after ſo many proteſtations never to forget me, you ſhall loſe even the memory of having made them. You may change your humor when you pleaſe, if you deſire to renew the obligations,

SIR,

Your moſt humble ſervant.

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18. *Another.*

SIR,

IF I did not honour you extreamly, I could eaſily revenge my ſelf of your forgetfulneſs, by my ſilence; but the eſteem which *I* make of your deſerts, together with an inclination which carries me to your ſervice, oblige me to aſſure you ſtill, that though you ſhould forget me, even to my name,

name, I would never change the Reſolution which *I* have taken, to be all my life,

SIR,

Your moſt humble ſervant.

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17. *Another.*

SIR,

I Can endure no longer that you ſhould forget a Perſon who honours you ſo extreamly as I do Theſe three Months of your ſilence I have kept my mind in the continual fetters of grief, that I ſhould loſe the honour of your Remembrance; I beſeech you do me Juſtice, and let not all the World complain with me, of the little eſteem you make of,

SIR.

Your moſt humble ſervant.

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18. *Another.*

SIR,

DO if you pleaſe, write no more to me, your merit conſtrains me to uſe you in another faſhion. I can never weary my ſelf, in executing your commands; and leſs in acquitting my ſelf when Occaſions are offered: yet I do not deſire that you ſhould eſteem your ſelf obliged to me, for I ſatisfie my ſelf alwayes the firſt, following my inclination after I have honoured your vertue, becauſe equally both the one and the other force me to carry to my grave the Quality,

SIR,

Of Your moſt humble ſervant.

19. *Answers to the Letters Complaining of Silence.*

SIR,

YOU oblige me with such a good Grace, in Complaining of me, that I am constrained to give you thanks instead of reproaches. 'Tis not because I want lawful excuses to authorize my Silence. But the Interest which you take in it, makes me to condemn it, assuring you, that hereafter you shall accuse me of Importunity rather than neglect. 'Tis the Protestation,

SIR,

Of your most humble servant.

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20. *Another Answer.*

SIR,

IT is not needful to excuse my silence, since I still indure the pain of of it, by reason of a sickness, which molests me continually. But though your Reproaches proceed from your affection, yet I assure you they interess mine extreamly, being you doubt of the continuance of it. I beseech you think, that I am not of an humor to forget those whom I honour as I do you, and that except I be again reduced to the extremity I was in before, I shall alwayes acquit my self of that which *I* owe you, in Quality,

SIR,

Of Your most humble servant.

21, *Another Answer.*

SIR,

IF our reciprocal friendship could not be conserved but by Letters, my hand should be alwayes upon the Paper, to give you continually some new assurance or other; But knowing that she subsists

of

of her ſelf, through her own ſolidity, I contemn all the Paintings of Civility and Complement. How little knowledge ſoever you have of your own Deſert, you may eaſily know without being a Prophet the dear eſteem I make of you, and being knowledg has truth for her object, you are forced to believe that I am really,

SIR,

Your moſt humble ſervant.

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22. *Another Anſwer.*

SIR,

YOur Complaints and Reproaches, are too agreable to me, that I am forced to give you thanks, knowing they proceed from an acceſs of affection, and zeal. 'Tis true, I have been ſilent too long, but I pray you believe, that the Misfortune which impoſed it upon me, hath given me ſuch a Perſuance, that I deſerve Pardon, though it were the moſt enormous crime of the World. I will not now make a particular recital of all the Accidents which have befallen me, for fear you ſhould Judge me as Importune in that, as in the other you eſteem'd me negligent: It ſufficeth me to put you in mind; that I am alwayes, what I alwayes was,

SIR,

Your moſt humble ſervant.

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23. *Another Anſwer.*

SIR,

YOU are too Juſt to Condemn me without hearing me ſpeak. 'Tis true, I have been ſomewhat too long in acquitting, by the ordinary Commerce of Letters, the debt which I owe you, but the miſchance of the Priſon where I am ſtill, can tell

tell you, that though my hands be free, yet their liberty is altogether unprofitable to ſerve them in that which you deſire. Content your ſelf then (if you pleaſe) with the ſervices I am able to render you, that is, in good will and thought: without accounting this for one, ſince 'tis both by hazard and an exceſs of good Fortune, that I acquit my ſelf of it. And believe aſſuredly, that into what extremity of adverſe fortune ſoever I am reduced, I will alwayes conſerve the paſſion I have to your Service, as being without Fiction,

SIR,

Your moſt humble ſervant.

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24. *Another Anſwer.*

SIR,

I Would I were left-handed, that I might acquit my ſelf of the Service I owe you, being unfortunately lame of the right hand: which has obliged me to make uſe of a ſtrange Pen, to excuſe my ſilence, and to aſſure you, that though I ſerve my ſelf of another mans endeavour in writing this Letter, yet 'tis my ſoul that conceived it, and my heart that gave the Dictamen, being very glad to witneſs unto you the Truth of my thoughts, touching the Reſolution which I have taken to make my ſelf remarqued in all places,

SIR,

Your moſt humble ſervant.

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25. *Letters of Thanksgiving.*

SIR,

SInce it is your pleaſure to add daily to the obligations of thoſe who are moſt intirely yours, I am reſolved to let you take your courſe, and buſie my

my thoughts only in ſeeking occaſions to revenge my ſelf. And if my misfortune in this Purſuit continually render my cares unprofitable, yet for your ſatisfaction I ſhall alwayes have a good Will, and Paſſion to do you Service, which I ſhall heartily offer you up, being

SIR,

Your moſt humble ſervant.

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26. *Another upon the ſame.*

SIR,

I Do not intend that theſe thanks which I give you for the favour wherewith you were pleaſed to honour me, ſhould paſs in your opinion for an acknowledgment: I revenge my ſelf only of your Civility, expecting to meet with an occaſion, wherein I may witneſs with Services rather than Words, that I am unfainedly in heart, and ſoul,

SIR,

Your moſt humble ſervant.

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27. *Another upon the ſame.*

SIR,

I Confeſs you have obliged me with a very good Grace, and ſo perfectly, that I ſhall remain indebted to you all my life. *I* would to God ſome Occaſion would offer it ſelf: which I might imploy in your ſervice, thereby to witneſs, that as your favours have been extream, I will attempt all extremities to revenge my ſelf. Theſe are no diſcourſes of Complement, my heart dictates to my Pen, all that my Pen writes to you, with aſſurance that I will not long unprofitably bear the quality

SIR,

Of Your moſt humble ſervant.

28. *Ano-*

28. *Another.*

SIR,

I Know not in what Tearms, to give you Thanks for the favours which your Generous diſpoſition has been pleaſed to beſtow upon me. I am ſo unfortunate an Orator, that I am out of all hope to acquit my ſelf, that way. It ſufficeth me, to put you in mind of the Paſſion which I have to your Service; perſwading my ſelf, that the remembrance it will excitate in you ſhall ſupplicate for the default of my Capacity, and that conſidering the Ardour of my Zeal, rather than the beauty of my Diſcourſe, you will content your ſelf with my Diſability, and that I aſſure you once again, how perfectly I am,

SIR,

Your very humble ſervant.

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29. *Another upon the ſame.*

SIR,

IF I had been more happy or more powerful, I had already requited your favours inſtead of giving you thanks; but being unfortunate as I am, and in ſuch a degree of Impotency, I have nothing left but words to ſend yon, as an acknowledgment of your Deeds. 'Tis true, they are words moſt infallibly true, aſſuring you from my heart rather than my mouth, that I will carry to my Grave, the Quality,

SIR.

Of Your moſt humble ſervant.

30. *Another*

30. *Another.*

SIR,

IF you expect thanks worthy of your favours, you ſhall never receive any of me. I am far more fit to publiſh them, than requite them in the leaſt reſpect; if the good deſire I have to diſingage my ſelf, do not paſs for ſatisfaction which is all that I can offer you in the ſtate I find my ſelf at this preſent, beſeeching you to believe that if *I* were not oppreſſed with an extream Misfortune, my care and Pains ſhould ſoon witneſs the Occaſion which is offered me, to give Teſtimony how much *I* am,

SIR,

Your moſt humble ſervant, M.

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31. *Anſwers to the Letters of Thanksgiving.*

SIR,

YOur thanks have bought my ſervice at ſo dear a rate, that the ſatisfaction which before *I* received is utterly now taken from me. Keep your Complements then for ſome other, and remember to uſe more familiarly,

SIR,

The moſt humble of all your ſervants.

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32. *Another Anſwer.*

SIR,

THere is far more Honour, than Content in ſerving you, ſince by ſuch ready acknowledgments, you haſten the ſatisfaction. The exceſs of your Nobleneſs undoes me, not being able to endure thanks for the performance of my duty, and therefore, ſince my endeavours in your behalf can be ſtyled no other, *I* beſeech you to vary your Tearms,

Tearmes, and to conſider me alwayes in the Quality I am, *SIR*,

Of your moſt humble ſervant.

33. *Another Anſwer.*

SIR,

I Complain much of the exceſs of your Civility and Courtſhip, ſince our Reciprocal friendſhip is therein gre atly intereſſed. You give me Thanks for the ſervice which you deſired of me, as though I were not obliged to it of neceſſity. Leave off that ill Cuſtom if you pleaſe, and know that the Language of Complement is unknown to true friends, whereof I am one, and which is more,

SIR,

Your moſt humble ſervant.

34. *Another Anſwer.*

SIR,

YOur Complements have put me in a very ill humour; I cannot write unto you, but in Choler, ſince you uſe me as a ſtranger, like as appears by the ſuperfluity of your Ceremonies and unprofitable Thanks. It ſeems you have wholly forgot the abſolute power that your Merit has obtain'd over me, which cauſes me once again to put you in mind, that you will be ſooner weary in Commanding, than I in executing; as being unreſervedly,

SIR,

Your moſt humble ſervant.

35. *Another Anſwer.*

SIR,

I Send you back your Thanks, to the End that you may make uſe of them, when you entertain ſome

perſon leſs endeared to your ſervice than I am. One would think by reading your Complements that you Cog with me to gain my friendſhip. I pray remember Sir, that I have wholly dedicated it to your deſert, and therefore, you are obliged hereafter to treat me with leſs Civility, and more freedom, if you account me into the number of your Servants, I being,

SIR,

One of your moſt humble and moſt faithful ſervants.

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36. *Another Anſwer.*

SIR,

YOur thanks have made me reſolve to do that piece of ſervice over again, Imagining that ſomething was omitted, ſince you go about to put me in mind of it, by your unneceſſary Acknowledgment. Sir, you know that kind of affectation is alwayes ill received in the familiar Commerce of true friendſhip, which I alwayes profeſs in your behalf, and likewiſe that I am,

SIR,

Your moſt humble ſervant.

SIR 37. *Letters of Intreaty.*

THe Report of your generous Diſpoſition gives me the holdneſs to implore your favour in the diſpatch of a buſineſs, whoſe ſucceſs depends abſolutely on your Authority. 'Tis true I have not the honour to be known by you, but that being a particular Misfortune of mine, I deſire it may not ſerve as a pretence to the Refuſal of my demand: Aſſuring you that I ſhall endeavour to make known by real ſervice rather than name, that I am,

SIR,

Your moſt humble ſervant. 38. *An-*

38. *Another upon the ſame.*

SIR,

I Could wiſh your command had prevented my Intreaties, that my obſervance might have merited of you the diſpatch of a buſineſs which preſents it ſelf, but being the occaſion to Importune you was offer'd, when I ſought one to do you ſervice, I will force my ſelf to believe that my good will may oblige you not to refuſe this courteſie.

SIR,

Your moſt humble ſervant.

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39. *Another upon the ſame.*

SIR,

MY vowed ſervice and friendſhip, give me the freedom to implore your favour, in behalf of the bearer of theſe preſents. I ſerve my ſelf very boldly of the power you have given me to imploy your indeavors in all ſorts of encounters, but upon condition that you will do the ſame upon occaſions that may offer themſelves, wherein I may witneſs, how much I am,

SIR,

Your moſt humble ſervant M.

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40. *Another.*

SIR,

IF you make as great account of my intreaty, as I do of your commands, you will eaſily accord unto me this, which is, to ſuſtain with your Authority, a buſineſs of mine now in agitation, that it may be determined to my advantage. I do not doubt of your power, and leſs of your Nobleneſs, which forces me to believe that you will

comply with this Occaſion offer'd you to oblige extreamly,

S I R,

Your moſt humble ſervant.

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41. *Another Anſwer.*

S IR,

IF you complain of my Importunity, accuſe your own freeneſs; for if you had been leſs Generous, I had been leſs bold. But being I know by experience in what a high degree civility and courteſie predominate in you, *I* am conſtrain'd to think, that my intreaty will not be inacceptable, which is, that you would be pleaſed to mollifie with your Eloquence, that harſh conceipt that Maſter *N.* has of me. In this encounter you will oblige us both together, ſince giving him to underſtand my innocence, he will eaſily give place to reaſon. This favour in particular I hope from your Goodneſs, as you on the contrary way expect all ſorts of Service from any duty: In quality,

S I R,

Of your moſt humble ſervant.

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42. *Another Anſwer,*

S IR,

THough I be the moſt unprofitable of all your friends, yet I ſhall never fail to prove my ſelf one of the moſt paſſionate to your Service. The violence whereof cauſes me at this preſent; to intreat you to oblige me in ſuch, or ſuch an Encounter. All that I can ſay to you for the firſt acknowledgment is, that I ſhall conſerve Etenally the memory of this favour, and if I be not able to meet with an Occaſion to revenge my ſelf,

that

that I shall carry the sorrow of it into my Grave, together with the quality of,

SIR,

Your most humble servant, M.

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43. *Answers to the Letters of Intreaty.*

SIR,

I Have done all that you desired of me; but with so much Satisfaction, and so little Pains, that I beseech you prepare some new Commands, whereby the passion *I* have to serve you, may not be left unprofitable, and you shall see by my observance, that *I* have no greater pleasure in the World, than to make my self remarqued in all places,

SIR,

Your most humble servant.

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44 *Another Answer.*

SIR,

I Have many thanks to return you for the happy imployment you gave me in your service. *I* think all things fell out according to your desire, which gave me ample ocasion to rejoyce, as participating in all things that concern your particular. *I* beseech you do me the favour, that *I* may never have occasion to doubt it, since *I* profess my self as much as any man in the world,

SIR,

Your most humble servant.

SIR,

I Could wish you had every day occasion to Command my service, that *I* might continually have the good fortune to produce new

proofs of my obedience. I performed happily the laſt Commands wherewith you were pleaſed to honour me, which gives me cauſe to believe that you will not long let me reſt unprofitable, without giving me ſome other ſort of imployment, wherein I may find more ſatisfaction, as proving it more painful. This I beſeech you to do, in quality of,

SIR,

Your moſt humble ſervant, M.

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46. *Another Anſwer.*

SIR,

I Find ſo much facility in the execution of the Command, which you impoſed upon me, that I am aſhamed to reckon it in the number of ſervices which I deſire to render you: It being an Encounter of ſo little Importance, for my ſatisfaction and your Intereſt, that I beſeech you give me ſome other Imployment, wherein I may witneſs according to your Merit and my Affection, how unfeignedly I am,

SIR,

Your moſt humble ſervant, M.

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47. *Another Anſwer.*

SIR,

I Ask you pardon for the long time that I have ſpent in the executing your Command, not that I have been negligent in employing Cares and Diligence, but becauſe, the ſucceſs conſiſting in a Stranger's power, I could no ſooner give you the effects: Yet let not the miſhap of this delay, hinder

hinder you hereafter in uſing my indeavours, ſince I am without reſerve,

SIR,

Your moſt humble ſervant.

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48. *Another Anſwer.*

SIR,

WHen you deſire any ſervice of me, *I* beſeech you conſider whether it be in my power or no; to the end that being unable to execute your Commands (as I am at this preſent) I incur not the hazard of your reproach. You may expect new proof (when you pleaſe) of the Paſſion which I have to ſerve you, ſince I no way deſire to bear in vain the quality of,

SIR,

Your moſt humble ſervant, M.

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59. *Other Anſwers of Excuſe to the Letters of Intreaty.*

SIR,

I Am more ſorry than your ſelf, that I am not able to effect your Commands: The duty which you expect, does not abſolutely depend of me, ſo that to render it worthily, I am to implore the favour of another man, who profeſſeth to incline totally to the adverſe party. Do not think that I make theſe excuſes to avoid the occaſion, which preſented it ſelf for your ſervice, but believe, I beſeech you, that in all other Encounters, I will Comport my ſelf with ſo much paſſion, that you ſhall be forced to confeſs I am unfeignedly,

SIR,

Your moſt humble ſervant

50. *Another Anſwer.*

SIR,

IF you knew in what diſorder my Misfortune cauſes me to write, (ſince I am not able to ſatisfie your deſire) you would have pitty on my affliction, being it wholly proceeds from my grief, that the power to do you ſervice is taken from me. I ſpeak this from my heart and ſoul; and, being the friendſhip I promiſed you, taught me the language, I will conſtrain my ſelf to believe, that it is Eloquent enough to perſwade you, that the only want of ability, deprives me at this preſent, of the Honour and contentment, to witneſs unto you how much I am,

SIR,

Your moſt humble ſervant, M.

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51. *Congratulatory Letters to a Friend, of ſome Good fortune happened to him.*

SIR,

IF you knew how exceſſively joyful I was at the News of your good fortune, you would make a doubt whether your own reſentment might be equalled to mine or no: truly Sir, there could nothing be added to it, and beſides it proceeds wholly from the friendſhip that long ago I vowed to your good nature, which is not vulgar, ſince it has your deſert for the Object. I could ſay more if the exceſs of my gladneſs would give me the freedom, wherefore for the preſent *I* muſt ſuffice my ſelf, that you remain aſſured, how the Contentment which I take can be equalled by nothing but the paſſion which I have to your ſervice, as being,

SIR,

Your very humble ſervant.

52. *An-*

52. *Another.*

SIR,

THe news of your Promotion into that Charge, which you wiſh'd for ſo long, hath added ſuch Contentment and Satisfaction to my thoughts, that I am able to expreſs but one part of the joy which raigns in me. I trouble not my ſelf, to perſwade you to it, by a long diſcourſe; your own merit and our reciprocal friendſhip (ſupplying the defect of my Eloquence) will give a far better Teſtimony than my Pen is able, which has in charge at this preſent only to put you in mind, that I am alwayes according to my want,

SIR,

Your very humble ſervant.

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53. *Another upon the ſame.*

SIR,

THe part which I alwayes took in your Intereſts, ſhall witneſs unto you at this preſent, the exceſs of my joy which I conceived at the news of your Good Fortune; and though I be not one of the firſt to congratulate with you, yet I am one of the moſt ſenſible, in the common Cententment which poſſeſſeth the World. The diligence, or delay of a Poſt can advance, or diminiſh no mans duty in this kind of encounter, ſince nothing but Zeal, and Affection are conſiderable, which gives me great confidence at this preſent, as being more than any man in the world,

SIR,

Your moſt humble ſervant.

54. *Ano-*

SIR,

54. *Another.*

DO not admire that I am one of the laſt, who congratulate with you, your good fortune: the joy which I conceive was ſo extream, that it could afford me no ſooner the Liberty to acquit my ſelf. I know, the moſt of your friends have prevented me, but being their ſatisfaction is ſmall, I do not wonder if their diligence be the greater. As for my part, my idleneſs increaſeth my Merit, ſince the ſtay and protraction proceedeth only from the exceſs of the Gladneſs of

SIR,

Your moſt humble ſervant.

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55. *Another.*

SIR,

SInce you doubt not the friendſhip which I have promiſed you, you will eaſily believe that I was extream ſenſible of the Good Fortune which happen'd you of late: but I muſt tell you, that as your merit made me foreſee it in you long before it came, for I was not much aſtoniſhed at the firſt recital, I wiſh you daily the like, or greater advancements, being unable to acquit my ſelf, otherwiſe then by prayers, of the great debt I owe you Yet how unfortunate or unprofitable ſoever I be, do not ceaſe to continue me in the number of,

SIR,

Your moſt obedient and faithful ſervant.

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56. *Another.*

SIR,

YOU may imagine, if you pleaſe, the reſentment which the News of your Good Fortune imprinted

printed in me, ſince I am not able to expreſs it as it is in it ſelf: But if in this you have need of any ſuccour, your Memory may aſſiſt you by putting you in mind, of the Paſſion which I have for your Service; 'tis that only which cauſed the exceſs of my joy, and to which you can add nothing, but by honouring me with your commands, ſince by that means my Obedience may give me the perfect Contentment of being able to teſtifie unto you how much I am,

SIR,

Your moſt humble and moſt faithful ſervant.

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57. *Anſwers to the Letters of Congratulation.*

SIR,

I Alwayes believed you were ſo Generous, as to take part in whatſoever ſhould concern me, having begun ſo ſtrict a Commerce of Reciprocal Friendſhip. And I perſwade my ſelf likewiſe, that you make no doubt of the Paſſion which I have to do you ſervice (by which Means only I am able to Merit the Effects of your Nobleneſs:) Whereof you may be as Confident, as of the moſt aſſured thing in the World, ſince I am in heart and Soul,

SIR,

Your moſt humble ſervant, M.

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47. *Another Anſwer.*

SIR,

SInce you take part in the good fortune which has befallen me, you muſt alſo participate in the advantage of the new Credit which it has brought me into. This I advertiſe you of, to the end that you let not any occaſion ſlip, wherein you may procure new proofs of my Paſſion, nor forget this advice

advice which I give you; ſince I ſhall die of impatience, if I expect long, the opportunity to witneſs unto you, how deeply I am,

SIR,

Your ſervant and Friend, M.

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59. *Another Anſwer.*

SIR,

I Am not to thank you for theſe new proofs of your nobleneſs which you have ſhown in my behalf, becauſe they are actions ſo proper to your Nature, that without them you could not poſſibly live, I muſt give you praiſes then, inſtead of thanks, and account my ſelf happy that I ſerve as an Object, to your vertuous inclinations, whereof I ſhould become Envious, but that they do not admit any hopes of imitation: and therefore I reſerve Admiration only to contemplate them, in quality of,

SIR,

Your moſt humble ſervant, M.

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60. *Another.*

SIR,

THe new aſſurances which you have given me of your friendſhip in bearing part of my good fortune, have yieided me much more ſatisfaction then my advancement it ſelf, as preferring the happineſs of your Affection before my own particular; you have touched me ſo ſenſibly, in mingling my intereſts with your own, that I ſhall never loſe the Remembance of ſo great a favour, wiſhing that ſome occaſion would offer it ſelf whereby I might in ſome part Merit it by the reality of my Service, ſince I am, and will be all my life,

SIR,

Your moſt humble ſervant.

61. *Another*

Another Anſwer.

SIR,

YOU ſeem to take pleaſure in nothing elſe, but in giving me daily new proofs of your friendſhip as if I were able to conceive any doubt of it at all. I know that you could not be ſo noble as you are, excepᵗ you took part in the Content which I receive, for the happy ſucceſs of my affairs. And beſides making profeſſion to love me, in that height as I honour you, I know there was neceſſity for your ſatisfaction, and that you ſhould be extreamly ſenſible of the good fortune, of,

SIR,

Your moſt humble ſervant, M.

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62. *Another Anſwer.*

SIR,

I Began not to day to be indebted to you for the free teſtimonios of your friendſhip, having given me ſo many proofs, that the diſability to revenge my ſelf, has made me aſhamed of the Remembrance. But ſince you partake of the joy which I receive for the gaining of my ſuit, I conjure you to ſerve your ſelf without exception, of all the Advantages which I have got, if you would really have me believe, that you account me of the number of your beſt friends as well, as of,

SIR,

Your moſt humble and moſt faithful ſervant.

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63. *Congratulatory Letters to a Perſon of Eminent Quality.*

MY LORD,

THough I be one of the laſt in Congratulating with your Lordſhip the New Govern-

ment

ment which the King has beſtowed upon you; yet I can aſſure your Lordſhip, that no man forewent me in witneſſing the Reſentment of ſo publick a Joy. And as this duty which I render you is valuable according to the greatneſs of my Zeal, and not of my Diligence, ſo I thought that though it came ſomething late, it would be no leſs conſiderable. If I had no other object but your Lordſhips good fortune, I had prevented in this action, all that have now got the ſtart of me; but taking nothing into my Conſideration except your deſert, and my inclination to your ſervice, I give way to my own deſires rather than cuſtom, which is to make my ſelf remarked every where in effect, rather than appearance,

My Lord,

Your moſt humble ſervant, M.

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64. *Another.*

My Lord,

I Could not be ſilent in the Acclamations of ſuch an univerſal gladneſs, being forced to joyn my voyce to other Mens, in Publiſhing our Common contentment touching the *Marſhalſhip* of *France*, wherewith the King has been graciouſly pleaſed to honour you: This action of Juſtice is ſo highly approved by every Perſon, that your Enemies are conſtrained to condemn themſelves to an everlaſting ſilence, being not able to open their mouths but to their own confuſion. Live then happily with this part of good fortune which your merit firſt made you aſpire to, and believe aſſuredly that in the whole train of your Excellencies ſervants, there ſhall be very few able to intimate me,

in

in the reſolution which I have taken to carry to my grave the quality of,

My Lord,

Your moſt humble and obedient ſervant.

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65. *Letters to a perſon of Note, acknowledging ſome notable favour received.*

My Lord;

I Do not render you this duty, as thanks for the favours which your goodneſs has been pleaſed to heap upon me, ſince their exceſs forces me to a ſilence, as taking from me all means to revenge my ſelf: it ſufficeth me you believe, that I will ſooner looſe my ſelf, then the remembrance of your bounty. I know your Lordſhip ſatisfied your ſelf firſt, every time you obliged me; but being I cannot do ſo, what advantage ſoever I take, without rendring you ſome ſervice of conſideration, I humbly beſeech your Lordſhip to grant me the liberty to importune you at all times to honour me with your Commands, to the end that by the innocency of my obſervance, you may be conſtrained to know, that if you be extreamly generous, I am no leſs ſenſible, nor no leſs,

My Lord,

Your moſt humble and moſt faithful ſervant.

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66. *Another.*

My Lord,

IF you expect thanks worthy of the favours wherewith you have been pleaſed to honour me I humbly beſeech your Lordſhip to afford me the tearms that I may repeat them after you for your ſatisfaction. I confeſs boldly my incapacity to expreſs unto your Lordſhip the reſentment which your

your obligations cauſe in me, as well as my diſability in meeting with occaſions to acquit my ſelf. But being generous actions carry their own recompence along with them, all that I can do, is to put your Lordſhip continually in mind of your nobleneſs, and to publiſh it in all Corners of the World, together with the quality of,

My Lord,

Your moſt humble and moſt obedient ſervant.

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67. *Letters to ask a Pardon for a Fault Committed.*

IF the Confeſſion of my fault, can merit any grace, I will expect it from your bounty, not my intention, becauſe it is innocent. 'Tis true, I have loſt your good affection by reaſon of the paſſage laſt night, but ſince I was ſurprized by an extreamity of Anger, (which would not ſuffer me to conſider where I was) I leave the Judgment of my weakneſs to you, having wholly condemned it my ſelf. You know that our firſt motions are ſo ſoveraign in their violnece, that in contempt of reaſon they will undergo no laws but their own; who ſhould obtain of you to conſider, that in the fault which I have committed, there was more contributed by nature, than my own free will; ſo that I knew not how to avoid it. I know at leaſt how to repent my ſelf, of which I aſſure you moſt faithfully, to the end that my moſt humble intreaties for your pardon and favour, may be made more acceptable, and the rather becauſe they proceed from,

SIR,

Your moſt humble ſervant, M.

68. *Ano-*

68. *Another.*

I Have too great an opinion of your Piety to make doubt of the Pardon which I crave for my fault committed laſt night: 'tis not that *I* fear the innocence of my intention is not able to juſtifie me, but becauſe *I* would ſet my mind in quiet, as I have already my conſcience. This act of acknowledgment ſhould ſerve you for a ſatisfaction, as it does me for a pennance: putting you in mind of the Paſſion which alwayes heretofore *I* have had to do you ſervice, and of the profeſſion which *I* have made, to bear in all places, the quality of,

SIR,

Your moſt humble and moſt obedient ſervant.

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69. *Letters reproaching a Friend for the Coldneſs of his affection.*

SIR,

IF *I* made not an extream account of your friendſhip, *I* would not have complain'd of your ſilence, nor that Coldneſs which you ſhewed at our laſt meeting. *I* ſpeak not this, becauſe *I* would force your love: But *I* ſhould be very glad you would acknowledge the Affection which *I* have vowed you, whereby you might be obliged to do me Juſtice in honouring me with the like: yet *I* leave you the liberty to do as you pleaſe, againſt my will, *I* ſay againſt my will, becauſe *I* have taken Oath, to live and die,

SIR,

Your moſt humble ſervant, M.

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70. *Another.*

SIR,

I Am conſtrained to put you in mind of thoſe proteſtations of friendſhip which once you made

me, being *I* perceive that yours grows already weary of her wonted Conſtancy. You ſeem to have forgot at the ſame time, both the eſteem which I make of your Deſert, and the Paſſion which *I* have to your ſervice. Sir, you may change your humour when you pleaſe, if you would have me believe you are not fickle in your promiſes, and that you know the Art to Conſerve eternally thoſe that indear themſelves the moſt to you, as *I* do in Quality of,

SIR,

Your moſt humble ſervant, M.

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71. *Letters to complain of back-biting ſpeeches.*

SIR,

TIs told me that you maintained a Certain diſcourſe to my diſadvantage; *I* beſeech you out of Charity repent your ſelf in time, if you would not have me conſtrain you to a more rigorous Pennance. *I* underſtand not jeſting, if *I* begin it not my ſelf; wherefore correct your pleadings, or *I* will cauſe you to loſe both your Suit and Charges. *I* give you this fair warning, that you may have leſs cauſe to complain hereafter, and when *I* ſhall perceive you in as humble a ſubmiſſion as *I* expect, *I*'le then take it into my conſideration whether *I* ought to be for the time to come, as hitherto *I* have been,

SIR,

Your moſt humble ſervant, M.

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72. *Another upon the ſame.*

SIR,

I Underſtand that when you have nothing elſe to do, you take upon you to back-bite a Perſon very neer allied unto me. 'Tis the worſt Trade and moſt dangerous that you can imploy your ſelf

ſelf in: but if your Wine be the cauſe of theſe extravagancies, I adviſe you to mingle it with water as ſoon as you can, otherwiſe I ſhall be conſtrained to force you, to ſuch a long ſilence, that no man ſhall ever hear you ſpeak hereafter. 'Tis the Charitable advice, if you follow it, of,

SIR,

Your ſervant, M.

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73. *Anſwers to the Letters of Complaint.*

SIR,

I Do not write this Letter to give you ſatisfaction, but to comply with my own Humour, in the innocence I have alwayes lived; you are to blame to make thoſe falſe reporters my Judges, from whoſe ſentence I appeal as from an abuſe: yet you may believe what you pleaſe, being you are unwilling to explicate your ſelf any further. And if you be not ſatisfied with the Aſſurance I give, that I never dream'd of offending you, I leave you to fair Paper and Ink, whereby you may ſignifie unto me your mind, and intention; whether good or bad I care not. It ſufficeth me that you call to remembrance the Name and Quality which I once bore,

SIR,

Of Your moſt humble ſervant, M.

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74. *Another Anſwer.*

SIR,

THoſe that told you I abuſed your kinſwoman, abuſe me. I know (without any Mans intimation) the reſpect I owe to that ſex: and what ſubject ſoever ſhe had given me, my reaſon ſhould alwaies have forced me to holdmy peace. As for the

reſt, know that Wine never made me ſpeak, and if you be ſo fooliſh as to believe it, *I* know a way to puniſh your folly. *I* tell you what *I* mean to do, that you may have no pretence to ſay *I* ſurprize you unawares, at our next meeting, where *I* have good hope to make you feel how worthily *I* can chaſtiſe thoſe, that will not be contented with reaſon. 'Tis the reſolution of,

SIR,

Your ſervant as much as you pleaſe, M.

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75. *Letters to Juſtifie ones ſelf of a Reproach.*

SIR,

I Wonder greatly at the injuſtice you have done me, being otherwiſe ſo reaſonable as you are: you have condemned me upon the firſt report of my Enemies, without obſerving any other Formality than what your paſſion ſuggeſted. *I* muſt tell you, you appear ſomething too violent in this Encounter, and the more becauſe you never ſeem'd to make doubt of the paſſion I had to ſerve you; *I* complain then with reaſon, becauſe your Reproaches are without reaſon, and I beſeech you take the pains hereafter to ponder the information which ſhall be made you of a buſineſs ſo important as this, and particularly when it touches the intereſt of,

SIR,

Your moſt humble ſervant, M.

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76. *Another.*

SIR,

I Do ſo highly approve of your Judgment, that I begin to queſtion my Innocence, ſince it hath declared her culpable: yet *I* muſt aſſure you, with your

your Permiſſion, that my thoughts did never contribute any thing to the fault whereof you accuſe me, and likewiſe condemn me, without hearing me ſpeak. But though my misfortune were alwayes ſuch that you ſhould never incline to do me reaſon, yet my conſcience ſhould alwayes; that *I* may reſt in quiet, and peaceably poſſeſs the quality of,

SIR,

Your moſt humble ſervant, M.

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77. *Congratulary Letters to a new Married Man.*

SIR,

I Rejoyce extreamly at the happy election you have made of a wife, ſince *I* participate with Civility in the ſatisfaction which you receive: being glad that you have now divided the power which you had acquired over my affections, honoring at this preſent your dear half, with the ſame reſpects that heretofore *I* rendred to you only. *I* will perſwade my ſelf, you will make no doubt of it, no more than of the Paſſion *I* have to your Service, in quality of,

SIR,

Your very humble ſervant, M.

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14. *Another upon the ſame.*

SIR,

DO not expect that *I* ſhould formally congratulate with you the good fortune of your Marriage, ſince *I* intereſs my ſelf in all your contentments. *It* ſufficeth me to put you in mind, that your good and ill fortune, ſhall be the ſole cauſe of all my joys and diſcontents, as fully reſolved to follow your Reſentments, in quality of,

SIR,

Your moſt humble ſervant, M.

79. *Anſwers to the Letters of Congratulation.*

SIR,

I Always believ'd that you loved me ſo much as to participate in my Contentments, they are effects of your good nature and nobleneſs, to which I am extreamly Obliged. But I can aſſure you, that in the Election I have made of a Wife, you have obtained a new-ſervant, ſince ſhe partakes already in the Paſſion, which I have to ſerve you, being

SIR,

Your moſt humble ſervant, M.

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80. *Another Anſwer.*

SIR,

I Know you are ſo Generous, that you Intereſs your ſelf in all things which concern me; but I am aſhamed of receiving daily new proofs, ſince I cannot Encounter with a fit Occaſion to revenge my ſelf. All that I can ſay then is, that I ſhall have the ſame reſentment in all affairs, which ſhall touch your Particular, as being by inclination as well as reaſon;

SIR,

Your moſt humble ſervant, M.

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81. *Letters of Proteſtation of Friendſhip.*

SIR,

THough I have made a vow to be your moſt perfect honourer all my life and not to remit one point of the paſſion which I have to do you ſervice, yet I ſhall never content my ſelf, except ſome occaſion be offered very ſuddenly, whereby theſe words may be changed into effects. 'Tis the only good Fortune which I expect with impatience, being not a little grieved that I bear in vain the Quality of,

SIR, *Your very humble ſervant.*

82. *Ano-*

82. *Another.*

SIR,

DO not wonder if I importune you ſo often with my Letters, I have no greater pleaſure in the world than to aſſure you of the eſteem I make of your friendſhip, and the eternity of mine. 'Tis true, theſe are but words; but being they are dictated by my heart, I am ſatisfied in acquitting my ſelf of that which I owe you. If occaſions to do you ſervice would offer themſelves as often as they do, to write to you, I would give teſtimony by my actions rather than my diſcourſe, that I was never in complement,

SIR,

Your moſt humble ſervant.

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83. *Another.*

SIR,

SInce my ill fortune deprives me of occaſions to ſerve you, I muſt for my own ſatisfaction witneſs unto you the paſſion which predominates in me. I know your deſert and condition have acquired you ſervants without number; but I can aſſure you with as much oſtentation, as Reaſon, that joyn them all together, I am

SIR,

The moſt humble and obedient.

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84. *Another Anſwer.*

SIR,

THe inclination which I have to eſteem you more than all the world, will not ſuffer me to let any opportunity ſlip, without giving you new aſſurances of this truth. Not that I ceaſe to be in a continual impatiency, of expecting occaſions to

give you more effectual proofs : but because they being not dependant of my will, I satisfie my self, in letting you know, that she shall never force me to other thing, than to make open profession of the quality of,

SIR,

Your most humble servant.

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85. *Answers to the Letters protesting Friendship.*

SIR,

BE as frequent as you please in giving me new assurances of your Friendship, all the proofs that you can have of mine, cannot render it more perfect than it is: being *I* can assure you that if my endeavours could take effect, or my vows accomplishment, you should not long account me in the number of your unprofitable servants; though of,

SIR,

Your most obedient and most faithful.

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86. *Another Answer.*

SIR,

I Will never refuse the Honour which you do me in professing to love me extreamly : but since I have no merit to oblige you thereunto, *I* dare not publish my good fortune, justly fearing to be deprived of it every Moment. Not because I believe you will prove fickle, but reasonable; and that therefore your reason may oblige you, to make me lose this good fortune, which mine only and your courtesie acquired me. But whatsoever happens, *I* shall never be other than,

SIR,

Your most humble and most obedient servant.

87. *Ano-*

22. *Another Answer.*

SIR,

THough *I* never made doubt of your friendship, yet *I* make such esteem thereof, that you advance me to a new degree of Honour and delight, every time you take the pains to give me fresh assurances of it by your Letters. 'Tis true, in this you do but answer mine, yet howsoever, the commerce of this kind of entertainment is so delightful, that if *I* did not apprehend *I* might be importunate, *I* should write unto you by every opportunity, that presented it self, being it is the only consolation which *I* have in your absence; to put you in mind, that *I* will be eternally, *SIR*,

Your most humble servant, M.

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88. *Another Answer.*

SIR,

FOr all you love me and esteem me never so much, you are still indebted to me, since my object is your desert; what proofs soever you give me of your friendship, they are not able to diminish the price of mine, being in a height of perfection not to be valued. But if my misfortune nourish you in a continual doubt, *I* will produce my advantage when you produce your assurances: desiring nothing so much as to witness unto you by effects rather than words, that *I* am,

SIR,

Your most humble servant.

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98. *Letters to a friend in favour of another.*

SIR,

THe bearer of this Letter, a Gentleman, and one of my very good friends, desiring that *I* would intreat you, (as *I* do humbly,) to oblige him in

in a buſineſs whoſe ſucceſs depends wholly in your favour, I knew not how to refuſe his merit, and condition of ſo poor a demand; wherefore you ſhall oblige me extreamly, if you will be pleaſed to imploy ſome part of your credit therein without any conſideration, but only that you were requeſted by,

SIR,

One of your moſt humble, and moſt obedient ſervants, M.

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90. *Another.*

SIR,

YOur deſert, and condition; have made you ſo conſiderable and neceſſary, that your friends are alwayes ſubject to importune you, and amongſt the reſt I at this preſent, in favour of the Gentleman who bears this Letter; beſeeching you to ſupport him with your credit, in a buſineſs of which he will inform you. I ſhall account his obligations, into the number of mine, and teſtifie to you in my own particular, the reſentment which I ſhall conceive in quality of,

SIR,

Your moſt humble and moſt obedient ſervant.

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91. *Anſwer to the Letters of Favour.*

SIR,

THis Gentleman in whoſe behalf you took the pains to write unto me, will tell you by word of mouth, how faithfully I have ſerved you, in obliging him. If you judge me able to render you any other ſervice wherein I may find more ſatisfaction, as proving it more difficult. It ſtands upon nothing, but your ſelf, to give me the Employment,

ployment, being very glad to witneſs unto you at all times how much I am,

SIR,

Your ſervant.

92. *Another Anſwer.*

SIR.

I Eſteem my ſelf happy to have met with this little occaſion, to do you ſervice by my making your friends buſineſs (whereof you writ unto me) to be determined to his advantage. I imployed in it equally, both my care and induſtry, not loſing one moment of time, to the end that I might thereby witneſs, in what eſteem I have the honour of your commands. You may give me new ones when you pleaſe: if you deſire new proofs of the Obedience of,

SIR,

Your moſt humble, and moſt faithful ſervant.

93. *Letters complaining of the Abſence of a Friend.*

SIR,

THough true friendſhip be in the proof of abſence, yet yours is of ſo long continuance, that I imagine you purpoſe to caſt me off, ſince you ſeem to retire your affection thus by little and little. I ſpeak confidently, becauſe I fear extreamly, and you ought to pardon this boldneſs and fear, ſince they proceed equally from the good inclination I have to your ſervice, and the great eſteem I make of your friendſhip. Return then quickly, if you will free from ſorrow and diſquiet,

SIR,

The moſt humble of all your ſervants and the moſt faithful.

94. *Ano*

95. *Another.*

SIR,

I Can endure your abſence no longer, you muſt of neceſſity ſhew your ſelf oftner than you do to your friend, for your honour, and my ſatisfaction: *I* ſay for your honour, becauſe it is thereby in queſtion, ſince you keep your ſelf ſo long retired in a place, of which even the *Gazette* never makes mention. You muſt not give ſo much way to your humour and inclination, that they intereſt with them in the contentment, of all that love you. For my own part, *I* am reſolved to go ſeek you, if you return not very ſoon, to which *I* adjure you, by all charms of the paſſion which *I* have to your ſervice; as being,

SIR,

Your moſt humble ſervant.

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96. *Anſwers to the Letters which complain of abſence.*

SIR,

YOU chide me with ſuch a good grace, that *I* could wiſh to ſee you oftner in that humor, ſince it obliges me to believe that they are not altogether indifferent to you. 'Tis true my abſence hath been ſomthing long, but being my preſence is unprofitable to my friends, by the diſability *I* am in, to ſerve them, *I* make the leſs account of my abſence from the Court; yet the only means to occaſion my return, will be, if you teſtifie unto me, that *I* can be uſeful to you when *I* am there, which ſhall precipitate my haſte, being in a firm reſolution to render you all manner of Service, in quality,

SIR,

Of your moſt humble and moſt obedient ſervant, M.

97. *A-*

97. *Another Anſwer.*

SIR,

MY pride will become inſufferable, if you intereſs your ſelf often in the delay of my return. I wonder you can find me wanting at the Court where you have admirers without number; but if *I* could be perſwaded that my abſence did occaſion your diſquiet, or that my preſence could be neceſſary for your ſervice, you ſhould not be able to detain me from the Town, whither your Commands ſhall ſoon call me, when you are pleaſed to expect proofs of my obedience, as being,

SIR,

Your moſt humble ſervant.

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98. *Letters to clear our ſelves of a falſe report.*

SIR,

I Need not much Eloquence to perſwade my innocency touching the report which was made to you of late, ſince *I* will oblige my ſelf to make them confeſs the truth publickly, that have been too ſhameleſs to maintain the contrary in private. 'Tis a Malice ſo ill contrived, (though black as Hell) that I am perſwaded it will deceive it ſelf. For what appearance is there, that having received an infinity of favour from your goodneſs, *I* ſhould ſo irreverently contemn a thouſand other noble qualities that elevate your eſteem above the common? I beſeech you believe that *I* ſhall be their admirers all my life, and a continual flail to the broachers of this impoſture. *I* have no reſpect of perſons when my Honour is queſtioned; I bear a Sword to defend it with the hazard of my life, which *I* eſteem far leſs. But if this cannot give you ſatisfaction, let me know the name of the reporter,

porter, and I will make you ſport in laying open the particulars of his knavery, and the ſincerity of my innocency, which ſhall give you ſufficient cauſe never to make doubt of the Paſſion I have to ſerve you, as being,

SIR,

Your moſt humble and moſt obedient ſervant.

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99. *Another.*

SIR,

IT is an eaſie matter for any man to accuſe me, but I defie all the World together, to convince me in the leaſt reſpect. 'Tis true, I could not ſpeak in that Company, but ſome muſt hear me, but, be pleaſed to ſhew me my adverſary; and I'le engage my ſelf to make him ſign me an acquittance of my innocency with his own blood. I boaſt of nothing that I will not do; for let me but know the broachers of that impoſture, and *I* will eaſily let you know their malice, which ſhall force you to believe (as *I* moſt humbly intreat you) that *I* will ſooner loſe my life, than the honour and ſtyle of being,

SIR,

Your moſt humble and obedient ſervant.

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100. *Another.*

SIR,

I Will not juſtifie my ſelf with words, of the aſperſion laid upon me, deſiring by effects to let you ſee my innocency as clear, as the malice of thoſe that would have blemiſhed it black and pernicious, *I* beſeech you think that *I* ſhall never be able to forget the reſpect *I* owe you; and if any have the boldneſs to accuſe me of it, my Sword

ſhall

ſhall impoſe them a moſt rigourous pennance, ſince *I* proffer to be alwayes, what I alwayes was,

SIR,

Your moſt humble ſervant, M.

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101. *Anſwers to the Letters of Juſtification.*

SIR,

TIs true, *I* was told you abuſed me behind my back; but ſince *I* never gave you cauſe, and on the other ſide, your diſcretion being ſufficiently known to me, *I* was not ſo much as tempted to give credit to it; you needed not then to have juſtified your ſelf of a fault, whereof *I* eſteem'd you alwayes innocent. The reputation you bear in all places of the World, may ſeem as a judge to condemn your accuſers, wherefore you may ſleep in quiet, ſince *I* account my ſelf diſ-intereſſed, and place me in the number of,

SIR,

Your moſt humble, and moſt affectionate ſervants.

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102. *Another.*

SIR,

BEfore *I* can declare you guilty; you muſt confeſs your ſelf faulty with your own mouth; for the teſtimonies of all the World cannot convince the good opinion *I* have of your integrity. Men may calumniate your reputation as much as they pleaſe, but *I* ſhall always hold your accuſers to be in the fault, ſince it is impoſſible *I* ſhould loſe the eſteem which *I* conceive of your deſert being,

SIR,

Your moſt humble ſervant.

103. *Letters*

103. *Letters to a ſick Friend.*

SIR,

THe news of your ſickneſs hath bred ſuch a change in my health, that *I* may juſtly count my ſelf in the number of thoſe that are not well. Take courage then, if you will give it me; you know the intent *I* have in all things concerning your particular. *In* a word, if you leave not your bed very ſuddenly, *I* ſhall be conſtrained to take it. Theſe are the Proteſtations of,

SIR,

Your moſt humble ſervant, M.

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104. *Another.*

SIR,

I Will not tell you how extreamly ſenſible the ſorrowful news of your ſickneſs was to me; only *I* muſt put you in mind that your diſeaſe cannot chuſe but be very contagious, having infected one hither. *I* could wiſh, for your ſervice and my contentment, that *I* were near you; but my misfortune is ſuch, that it tyes me to certain affairs in this Town, which by no means *I* am able to abandon. Yet all theſe obſtacles ſhall not hinder me from acquitting my ſelf of my duty, if you eſteem me uſeful to render you any manner of ſervice, of which *I* give you moſt faithful aſſurance, as proteſting to be all my life,

SIR,

Your moſt humble ſervant, M.

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105. *Anſwers to the Letters written to a ſick Friend.*

SIR,

IF *I* had ſooner recover'd my health, I had ſooner returned you thanks for the reſentment you witneſſed

neſſed to have of my ſickneſs: but being it kept me very long, I was conſtrained to delay my acknowledgment till this very preſent: though 'tis not from this encounter only, that I know how ſenſible you are of all things concerning your Friends, which makes you have them without number; but *I* can aſſure you, that put them altogether, I am,

SIR,

The moſt obedient and moſt faithful.

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106. *Another Anſwer.*

SIR,

AS ſoon as ever I was able to hold a Pen, I ſerved my ſelf of the opportunity to render you thanks, for the conſolation which you gave me, in the delightful entertainment of your Letters. Yet *I* pray you, Sir, deprive me not of this contentment, if you would not have me ſick again. For I can aſſure you, 'tis a very great ſatisfaction to me, to ſee my ſelf honoured with the favour of your remembrance, in quality of,

SIR,

Your moſt humble ſervant, M.

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107. *Letters to demand the Protection of a ſtrange King.*

SIR,

THough *I* have not the honour to be known to your Highneſs, yet the eſteem that all the world makes of your Royal virtues, gave me the boldneſs moſt humbly to beſeech your Majeſty to grant me protection within the Lands of your Obedience. *I* am not guilty of any crime that ſhould make me bluſh; and if *I* have violated the laws of my own Prince, it was but to obey the

Law which Honour had impoſed upon me before. This makes me expect from your Highneſs bounty all manner of aſſiſtance, ſince only the profeſſion of a Souldier made me quit my own Country: Your Highneſs will augment by this action the number of your Creatures, ſince thereby I ſhall vow my ſelf to live and die in quality of,

Your Highneſs moſt humble ſervant, M.

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108. *Another.*

SIR,

THe Bruit of your Highneſs renown occaſion'd my entrance into the Lands of your obedience, not knowing where to find a more aſſured harbour in the world. I hope your Highneſs will not violate for me the Laws, which your wiſdom has already made, in favour of diſtreſſed and guilty Perſons; and though I be no otherwiſe than the right of Honour do's permit, yet I moſt humbly implore your Majeſties protection, as extreamly conducing to my repoſe and quiet: For my birth and condition, I thought it not neceſſary to reveal them, till your Highneſs command oblige me to it, being ſufficient to give you aſſurance, that I have committed no crime, whereof all men, that make profeſſion of Honour, may not be juſtly accuſed and convicted together; But I will be all my life,

Your Highneſs moſt humble, moſt obedient, and moſt obliged ſervant, M.

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109. *Letters witneſſing unto a Friend the Contentment he received in ſerving him.*

SIR,

I ſhould expreſs but one part of my contentment, though I ſhould ſay in doing your ſervice, I re-

ceive

ceive all the satisfaction the world is able to afford: for your merit is so considerable, that there is no divertisement like the continual action of executing your Commands. Do not think I complement, but believe infallibly that my Heart, Mouth, and Pen, conspir'd together every time I gave my assurance, as I do now, that I am more than all the world,

SIR,

Your most humble servant, *M.*

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110. *Another*

SIR,

YOU are so generous, that you know by experience what contentment men receive in doing their friends service; for my own particular, I think nothing can be added to mine, such a sensible feeling I have of it, every time you are pleased to honour me with your Commands. I pray you then be not so sparing, since it is my whole delight and since I shall importune you for nothing else, in the resolution I have taken, to bear beyond my grave the quality of,

SIR,

Your most humble, and most obedient servant.

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111. *Another*,

SIR,

I Never esteem'd my self happy till the day wherein you were pleased to give me an employment for your service, as being the only thing in the world I aspir'd to with most Passion. I would you were alwayes in the humour to honour me with your commands, as I am alwayes to obey them,

which you ſhall do me a great favour to believe, and beſides that *I* am unfeignedly, and without reſervation, *SIR*,

Your moſt humble and moſt faithful ſervant.

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112. *Anſwers to the precedent Letters.*

SIR,

EVery time you are pleaſed to give me ſure teſtimonies of your friendſhip, I find my ſelf moſt powerfully touched by my ordinary impatience, of incountring with ſome opportunity to revenge my ſelf; but ſince you are extreamly reaſonable, *I* will force my ſelf to believe, that you conſider rather the price of my zeal, than the misfortune of my diſability, ſo that making no doubt of the paſſion *I* bear to your ſervice, you will place me alwayes in the rank of, *SIR*,

Your moſt obedient and moſt faithful ſervant, M.

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113. *Another Anſwer.*

SIR,

I Know 'tis your ordinary delight to oblige all the World, without expecting as much as thanks; but *I* beſeech you believe that *I* am too honeſtly envious of your nobleneſs, that every time you are pleaſed to give me new proofs thereof, *I* live in all the tortures of the World, till *I* have encountred with the means of requiting it. And finding my ſelf in that caſe at this preſent, *I* am forced to repreſent unto you may diſquiet, that *I* may not be accuſed of ingratitude, and leſs of negligence, in ſeeking occaſions to teſtifie unto you how perfectly *I* am,

SIR,

Your moſt humble, and obliged ſervant, M.

114 *Ano-*

114, *Another Anſwer.*

SIR,

IT is not enough to oblige continually your friends; friendſhip commands that you ſhould ſerve your ſelf of them in all kind of encounters: to which I conjure you, if you deſire I ſhould believe that you love me extreamly. I will never importune you with other things, in the grief I remain, to bear unprofitably, the quality of,

SIR,

Your moſt humble, and obedient ſervant.

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115. *Another Anſwer.*

SIR,

IT would be very hard for me to expreſs how ſtrictly I am yours; for what proofs ſoever my obedience were able to give you, they could reſent but one part of the paſſion which *I* have to your ſervice, as being, inimitably,

SIR,

Your moſt humble, and faithful ſervant.

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116. *Another Anſwer.*

SIR,

I Am reſolved to beſeech, you would be pleaſed to honour me continually with your commands, ſince you are pleaſed to produce continually new proofs of your friendſhip. Theſe ſhall be all the intreaties I will make you, to the end that my obedience may ſerve me for an occaſion, in ſerving you according to the paſſion which reigns in me; And to witneſs unto you, that there be few in the world can vaunt with reaſon, that they are to that height as I am, *SIR*,

Your moſt humble and obedient ſervant.

117. *Another Anſwer.*

SIR,

IT would be very hard for me to reckon up the obligations which I have to you; You are too noble in all reſpects, (and and eſpecially when it ſtands upon the intereſts of your friends;) that it is ſufficiently ſeen you take great pleaſure in having no equal. Yet I muſt tell you freely, that I am one of your Enviers, as well as of your Admirers, being jealous of the continual Generoſity you exerciſe in my behalf, not leaving me ſo much leaſure to ruminate upon the means of acknowledgment. Tis my turn now, to let you know *I* am not inſenſible, and, that if you be extreamly well skill'd in the Art of obliging all the World, *I* am not altogether ignorant of the Art of acquitting my ſelf. *I* beſeech you believe it; and that *I* am without Complement,

SIR,

Your moſt humble ſervant.

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118. *Another Anſwer.*

SIR,

I Begin to grow weary of your favours: the diſability in which *I* find my ſelf, will not ſuffer me to receive any new one; for fear *I* ſhould be conſtrained in the End to paſs for ungrateful, Wherefore except *I* encounter with ſome favourable occaſion, wherein *I* may witneſs the paſſion which *I* have to ſerve you, *I* will never add any thing to this number of obligations. This is my humour, my reſolution being to profeſs my ſelf all my Life,

SIR,

Your moſt humble ſervant, M.

THE

THE SECOND PART OF THE Secretary in Fashion.

119. *A Letter Consolatory to a Father upon the death of his Son.*

SIR,

THE sorrowful news of your Son's Death, touched me very feelingly; and the more, because I had the honour of his acquaintance, and particular knowledge of his Deserts. The loss which you have sustain'd, is very great I confess; but you must likewise confess that unavoidable evils are to be endured with constancy. I speak not this to condemn your Sighs and Tears, for I do willingly approve of them, yea, even in excess: but to let you know, that after you have satisfied your humour, you must a little give place to reason, being you shall receive as much glory in drying up your Tears, as you did once pleasure in shedding them. I know, your Son was the only Comfort which remained to you in this World, and that his presence meerly did make you live contented even amongst the peevishnesses of old age. But all this induced me to believe that God deprived you of him, for no other reason, but only to confirm

you hereafter in himſelf, as being the only good which is ſubject to no Change. He calls himſelf a Jealous God; wonder not then if he be Jealous of the unmeaſurable love you bore to your Childe. And if his providence hath found a means to oblige you, in robbing you of an object which poſſeſt all your Affections together, you on the other ſide are obliged this day to make him the object of your Thankſgiving, and not of your Complaints. This is that which I expect at the hands of your Magnanimity, and ſoundneſs of Judgment; the weakneſs of mine, detaining me from paſſing further, being aſſured that you are able your ſelf to be your own Comforter. It ſufficeth me that I acquit my ſelf of my duty, in witneſſing to you the grief I conceive for your Misfortune, and the continual care I ſhall have to blaze my ſelf whereſoever I come,

SIR,

Your moſt humble ſervant.

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120. *The Anſwers.*

SIR,

I Am obliged to you, for the charitable counſel you were pleaſed to give me upon the Death of my Son: But ſuffer me to tell you (after my humble thanks) that my affliction is of ſuch a Nature, that Death only is able to give me ſatisfaction, ſo that I find my ſelf conſtrained to go ſeek my remedy in my Grave; and yet I do not murmur againſt the providence of God; though I muſt aſſure you that without a particular grace, and ſenſible miracle, I ſhall faint under the burden of my misfortune. Yet I beſeech you Sir, do not deprive

deprive me of the comfort of your Letters, knowing *I* cannot enjoy the happineſs of your company: And above all things, remember me in your prayers, ſince *I* expect no ſuccour but from Heaven, *I* am ever,

SIR,

Your moſt humble ſervant.

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121. *Another Anſwer.*

SIR,

YOur dear Letter concerning the death of my Son, had much allay'd my Grief, if my affliction had been capable of any Comfort; Yet I eſteem my ſelf extreamly obliged to you for the part you ſeem to take in my misfortune, in which you teſtifie that you are equally both of a generous diſpoſition, and a good friend. Sir, the ſorrow which oppreſſeth me, has left me nothing but ſighs and tears to offer you up in acknowledgment, it ſufficing me (ſince it is true) that you believe, I am and will be everlaſtingly,

SIR,

Your very humble ſervant.

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122. *Letters Conſolatory to a Son, upon the Death of his Father.*

SIR,

I Had ſooner condoled with you the loſs of your Father, if I had ſooner judged you capable of Conſolation. I thought it fit to afford you ſome time to pay, (with the abundance of your Tears) the debt you owed to nature: but now having ſatisfied your ſelf, by the publique Teſtimony which you have given of your ſorrow. I come amongſt others to acquit my ſelf of my obligation and

and to perſuade you to patience, aſſuring you that I am very ſenſible of the exceſs of your affliction; I know you have practiſed that vertue in a thouſand Encounters of Misfortune, which have made you able to give leſſons unto all the reſt of the world; So that all, I am to doe, is to put you in mind, that both you and I make all the haſte poſſible after him, whoſe abſence we deplore, with too much Lamentation; and that, without a particular Favour of God Almighty, we ſhall be even at his heels before we be worthily prepared for ſo great a voyage. This I make bold to remember you of, and likewiſe that I am, as much as ever,

SIR,

Your humble ſervant, M.

123. *Another Letter.*

SIR,

'Tis not to comfort you for the loſs which you have ſuſtained, that I put Pen to Paper: but rather to give teſtimony of the Reſentment which I feel, knowing the ability of your judgement, and weakneſs of my own. It ſufficeth me to repreſent unto you, that in the neceſſity of dying or being born, Nature does oblige every man to go the way that is marked out for him. 'Tis no matter how long and ſtrong ſome men be, they all meet together at the Grave; and being arrived there, none makes account of the time which they imployed in going that voyage. For our own particulars let us conſider how many years we have already ſpent ſince we began it; and in this very moment that you read this, we may propoſe to our ſelves the end of it, by the imagination of a hidden death. As for your Father, he dyed but for himſelf, and has perhaps left you a while to play his Part here in this

this World, which ought in my opinion to leave you more Envie than Sorrow, knowing that he has already caſt Anchor in that Haven whither you tend with might and main. I would ſay more, if I made no conſcience to detain your eyes too long unto this paper; you muſt give me yet a litle time to ſleep ſince your grief is juſt; in which I take a large part, in quality of,

SIR,

Your moſt humble ſervant, M.

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124. *Another Letter.*

SIR,

I Am too much your ſervant, to remain dumb and inſenſible, at the ſorrowfull report of your fathers death. Theſe lines in acquitting me of what I owe you, will teſtifie unto you the part *I* take in your affliction, *I* think it will be hard for you to comfort your ſelf after ſuch a loſs; but ſince God does never afflict us above our force, let the force of your judgment work your conſolation. The moſt ſweet conſideration you can have, is, that you were witneſs of the laſt actions which your Father did, before his retreat out of this world; which having either few or no examples, may be a ſufficient cauſe of your Quiet, every time you conſider their importance. Live honeſtly as he did, and die in the ſame manner; you are in the right way to the place whither he is gone; and if he have anticipated you ſome few dayes, thoſe will ſeem but a moment, when you are arrived at the end. Solace your ſelf then in his abſence, ſince the innocency wherein you live, is an infallible Aſſurance to you, that you ſhall ſee him very ſuddainly. *I* will give you like undoubted Teſtimony, of the paſſion

paſſion which I have to your ſervice, whenſoever you pleaſe to honour me with your commands, as being,

SIR,

Your moſt humble ſervant.

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125. *Anſwers to the Letters of Conſolation.*

SIR,

I Do not excuſe the long time that I have ſtayd in returning you thanks for the part which you did me the honour to take in my affliction; becauſe the grief is ſtill ſo ſenſible to me, that I cannot imploy my Spirit without Violence in any other thoughts but thoſe of my misfortune; Not that I remain not entirely Reſigned to the will of God, and fully reſolved to patience; but yet all this cannot hinder my ſorrow from injoying an abſolute poſſeſſion of me: and for an increaſe of miſcheif my grief-ſick Humour does render it ſo agreable, that I have not ſo much liberty as to complain, though it devour me by little and little. Yet I ceaſe not, to be extreamly obliged to you, for your Pious and Charitable Counſels, which you were pleaſed to give me, aſſuring you that I will take my ordinary Leſſons of Comfort out of them. Notwithſtanding, I muſt tell you with my ancient freedom, that as my affliction comes from above, 'tis from thence only that I expect a remedy; how good a Phyſitian ſoever time be. I deſire nothing of you but Prayers, intermingled with commands; to the end that my obedience may make me worthy the good opinion you have of,

SIR,

Your very humble ſervant.

126. *Ano-*

126. *Another Anſwer.*

SIR,

I Muſt confeſs your Charitable Letter did much comfort the loſs which I lately ſuſtained, and the more, becauſe it gave Teſtimony of your feeling in my affliction. In ſuch accidents as theſe, I never find more Conſolation, than to ſee my ſelf lamented by my friends; amongſt whom ſince you poſſeſs the firſt rank, I leave to your own conſideration whether your letter were agreeable to me, or no: Yet for all that, I cannot ceaſe my Tears, my Sorrow increaſing upon me dayly more and more, through the Remembrance of the Misfortune which was the cauſe of it. And truly after this loſs, I cannot apprehend any other; which might ſerve me for a very effectual admoniſhment, if I were Capable of receiving any. I would ſay more, if my Tears did not blot out my Writing. Wherefore in brief, *I* do deſire of you, that you would be pleaſed to conſerve me the Honour of your Remembrance, and add not the loſs of your Friendſhip to this which I already ſuſtain; ſince I am with Paſſion,

SIR,

Your moſt humble and moſt obliged ſervant.

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127. *Letters Conſolatory to a Husband upon the Death of his Wife.*

SIR,

I Know not in what Tearms to begin to comfort you, your loſs appearing to me ſo great, by reaſon of the exceſs of your Affliction, and my Reſentment, that *I* am far more diſpoſed to accompany your tears, than able any way to ſolace your Miſery. You know Misfortune has taught me by Experience

Experience to value a Diſcontent of that Nature, having heretofore ſhed tears for the ſame ſubject: ſo that repreſenting to my ſelf that which I have ſuffered in a like Incounter, I muſt needs tell you, you are not to expect your remedy from any Place but Heaven. Though I deny not but time may work much upon that kind of Malady; yet the term is ſo long, that the little remainder of quiet, which is left after the purge of our diſcontent; ſtays not ſo long, as to give us an abſolute and full Poſſeſſion of it. Wherefore be aſſured, that God will not abandon you, if you adore his Providence with ſubmiſſion; a means to which, is, if you conſider that you are continually in Election to ſee your Wife again, and ſooner too than perhaps you imagine. Pardon me Sir, for my freedom of ſpeech; I cannot flatter you being to that Point, as I am,

SIR,

Your moſt humble ſervant. M.

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128. *Another.*

SIR,

THough I be not able to Comfort you in your Wifes death, yet it is ſufficient for my ſatisfaction, that I witneſs unto you the great part which I take in your Affliction, only I will put you in mind, that in Sorrowful Accidents, Patience is the chief Remedy, after our Reſignation to the will of God. Our tears and complaints are in vain, ſince they do but provoke Heaven, inſtead of appeaſing it. When you eſpouſed that vertuous Lady, the Notary who paſſed the Contract of your Marriage, forgot not to inſert this Clauſe, that the Survivor ſhould enjoy the rights of Widdowſhip. What reaſon have you then, to lament a death

which

which you foreſaw ſo long ſince, as if you had been aſſured, when you took her, ſhe had not been ſubject to it? ſhe prevented you in an Inevitable Action; and perhaps it will not be much; Ten years more or leſs, are but an Inſtant to that of death; For which I would wiſh you prepare your ſelf; what leaſure ſoever you have, I can aſſure you, you will have very little ſpare time. But I muſt not incur the Fault from which I promiſed to exempt my ſelf: I ask you Pardon, ſince my Crime is occaſioned by my Zeal, as being,

SIR,

Your moſt humble ſervant.

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129. *Another.*

SIR,

THe Friendſhip and ſervice I vowed to you long ago, have made me ſo ſenſible of the ſorrowful News of your Wifes death, that I ſtand in need of the Conſolation which all the World does adminiſter to you. Expect not then any Comfort from me, being afflicted as I am. All that I can ſay to you is, that your Wife dying in that innocency, in which ſhe always lived, has left you in my opinion a greater cauſe of Envy, than of ſorrow. Wherefore, I would not have you dream of any thing ſo much, as of following her; and ſince you are every hour haſtening to your end, change the Nature of your tears, lamenting more that ſhe has left you behinde her, than that ſhe is gone before you. This is all the Counſel I can give you, together with a new aſſurance that I will live and dye,

SIR,

Your moſt humble ſervant.

130. *Ano-*

130. *Anſwers to the precedent Letters.*

SIR,

THe Grief which I conceived for the loſs of my Wife, would not permit me ſooner to render you thanks, for the pious reſentment you witneſs in her behalf, I always thought you would participate in my Misfortunes, becauſe you did me the Honour to love me: And the rather becauſe *I* knew you were intereſſed in my Sorrow, as having loſt a moſt humble Servant. Yet *I* remain indebted to you for the Charitable care which you took in comforting me, though it were in vain, ſince *I* cannot ſo ſoon quit the Memory of a loſs ſo important to my repoſe. Men may tell me as much as they pleaſe, that my mifery is without relief: 'tis becauſe of that, that *I* am void of comfort. To cure it, is a work of the Hand of God; and all, that time and my Friends are able to contribute, does but ſerve to diſpoſe the matter, which the Almighty muſt inform when he pleaſeth. Yet Sir, though my misfortunes be in their flood; they have not drowned the reſpectful obſervance I alwayes uſed in your behalf, as having made a vow to coffin up with my ſelf the Quality of,

SIR,

Your moſt faithful ſervant.

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131. *Another Anſwer.*

SIR,

I Could heartily wiſh, that the Sorrow I conceive for my Wifes death, were capable of conſolation, that ſo I might make uſe of the Charitable Precepts you were pleaſed to give me, for which I render you moſt humble thanks: But truly Sir, my Affliction is ſo great; that if God do not ſoon

ſoon play the Phyſitian, I can expect remedy from nothing but death. So that how conſtantly ſoever I bear my misfortune, the very ſorrow where-with it is accompanied, will thruſt me by little and little into my Grave. Not that I have not wholly reſigned my ſelf to the will of God; but becauſe being not able to make the reſignation in all points abſolute, the remainder of my Liberty ſerves to no other end but to torment me; Make your Prayers to Heaven for me, that it would pleaſe to conduct me ſuddenly into the Haven of quiet where you now are; I expect of your devotion this favour from the divine goodneſs, as you ought to expect all manner of ſervice from the friendſhip I have vowed unto you, as being with paſſion,

SIR,

Your moſt humble ſervant.

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132. *Another Anſwer.*

SIR,

I Can thank you for nothing but your good will, which you witneſſed to me, in thoſe wholſome counſels you were pleaſed to give me touching the loſs which I have lately ſuſtained; for how powerful ſoever your reaſons be, they can never leſſen my ſorrow, and much leſs be able to heal it. Thoſe that ſee my misfortune, conſider it but as an accident that arrives every day, and which torments at the ſame time an infinite number of Husbands; but if they could penetrate in the bottom of my ſoul, that they might know the juſt cauſe of my continual lamentation, the wiſeſt of them, would be conſtrained to approve the eternity of my complaints, ſince they would know thereby how hopeleſs they are of cure. 'Tis true there is

nothing elſe now able to give me ſatisfaction, which makes me find ſome kind of comfort in the ſhortning of my days, ſince I ſolace my ſelf in my departure, knowing it tends to the accompliſhment of my grief. You'l tell me perhaps I ſpeak not like a Chriſtian; I am one howſoever; but the affliction to which I have abandon'd my ſelf, will not ſuffer me to injoy any other light than that which ſhows the way to my Grave. I return to the obligation wherein I am bound to you for the honour of your remembrance and charitable admonitions, and to witneſs unto you the Reſentment they have left in me; in Quality of,

SIR,

Your moſt humble ſervant.

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133. *Another Anſwer.*

SIR,

I Confeſs the admonitions which you uſed in the laſt Letter wherewith you were pleaſed to honour me, touching the loſs which I have ſuſtained of late, by the death of my Wife, were ſo ponderous, that I could not chuſe but receive thereby great Conſolation. 'Tis needful (as you ſay very well) that our firſt leſſon of conſtancy, ſhould be the reſignation of our Wills to God; and that all the Study which we are to imploy therein, ſhould be but to perfect that action, I acknowledge it very willingly; the experience which I have learned, will ſuffer me to make no further doubt. For God laid the affliction upon me, and he himſelf is my comforter. His Juſtice puniſhed me, but his goodneſs has made me find ſo much ſweetneſs in my miſery, that inſtead of complaints, I am bound to render him Everlaſting Thanſgiving. Howſoever,

continue

continue me the favour of your good Counsels, with the honour of your friendship; and believe if you please, that I will be all my life,

SIR,

Your most humble and most obedient servant.

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134. *Consolatory Letters to a Lady or Gentlewoman upon her Husbands Death.*

Madam,

I Had no sooner heard the sorrowful news of your Husbands death, but I put Pen to Paper, to witness unto you at the same time, both the sorrow which I conceive, and the resolution which I have taken to dye, in your Ladyships Service. If I thought my self able to comfort you, I would do my endeavour most freely; but the remembrance of your Vertue forbids me, since it alone is sufficient to give you the Lesson, which it made you practice heretofore, in other Encounters of Misfortune. 'Tis true, this is more penetrating than all the rest; therefore your constancy should employ all her endeavours to surmount your grief: and since grace only can give us the greatest part of our force, you have more (in my opinion) to hope for than to fear, in this Combat. What if Heaven be provoked against us: it never affrights us with the noise of his Thunder, but it rejoyceth us very suddenly with the clear shining light of his Sun-beams; but if you be prest with impatience in this surprisal of sorrow, dry up your tears, cease the continuation of your Sighs, you shall find the Soveraign Remedy of all your Ills, in the practice of these actions. Mine shall be always directed to your Honour and Service, as being from my heart rather than mouth,

Madam, *Your most humble servant.*

135. *Another.*

Madam,

I Find in my ſelf a greater diſpoſition to lament with you the loſs which you have ſuſtained, than I judge my ſelf able to give you comfort. For if you be deprived of a Husband whom you loved intirely, I am robbed of a friend for whom I would have adventured a Thouſand Lives. Truly Madam, I am ſo wholly taken up in my own ſighs, and tears, that I cannot think of yours, but in ſome intermediating Hours, be they never ſo extream. So that inſtead of giving you comfort, I am more like to perſwade you to render your Complaints everlaſting. You may ſeek another Husband to a fair purpoſe, the world is too narrow to find his Equal. And for my ſelf, I may truly ſay, the mould of my old friend being broken, I ſhould ſpend my Travel in vain, if I went about to parallel him amongſt my new ones. Let us then ſolace our ſelves in our affliction Madam, ſince it is extream: the extremity of it will ſoon teach us the way to our Graves, where we ſhall find a remedy for our ills. If it be lawful to love perfectly, no man will hinder us to lament without ceaſe, ſince continual tears are the teſtimonies of a perfect Love. In the caſe I am at this preſent, I am able to give you no other advice; yet if God give you the grace not to deſpiſe my Counſel, I ſhall never reproach you for it; but rather beſeech you that you would make your Prayers to God for my like happineſs, and to believe that if I be extreamly afflicted, I am no leſs,

Madam,

Your moſt humble ſervant.

136. *Another.*

Madam,

HAving given you a thouſand Teſtimonies of the particular eſteem I made of your Husband, I hope you will not now doubt of the Reſentment which remains to me for his loſs. Theſe lines notwithſtanding ſhall give you new aſſurance of it, and likewiſe of the good will which I have to do you ſervice. If I were capable of giving Conſolation, I would begin with my ſelf, being ſenſibly touched with the ſame affliction which torments you. But I leave that care to your judgment and vertue, conſidering that the ſtrength of the one will ſupply my weakneſs, and the precepts of the other will exceed all the counſel and advice I can impart to you. Beſides, knowing you to be wholly reſigned to the Will of God, that reſignation will be the ſoveraign remedy of our diſtreſs. The Heavens do alwayes afford us comfort for the ills they ſend us; but they expect ſubmiſſion, to make us worthy of that favour which I hope you are already in ſtate to obtain, it being the only means to live at quiet in the middle of diſtreſſes: For my part I will alwayes intereſs my ſelf in yours, as being with paſſion the ſame I alwayes was,

Madam,

Your moſt humble and moſt obedient ſervant

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137. *Anſwers to the precedent Letters.*

SIR,

I Believe the loſs I ſuſtained in the death of my late Husband, does touch you very ſenſibly, ſince in your own particular you are robbed of a moſt real friend and faithful ſervant; but as for my own intereſt, my affliction is ſo great, that

if God do not comfort me very ſuddenly, I ſhall die very ſuddenly of grief. You may judge by the ſtate I am in at this preſent, what comfort I can expect from my miſery, for, as my Fortune and Happineſs are equally buried in my Husbands grave; except he revive, I ſhall never be able to revive out of the grave of ſadneſs, and diſcontent. All that *I* have reſolved in this extremity, is to reſign my ſelf totally to the Will of God; and ſince your Prayers may be favourable to me in that behalf, *I* beſeech you for their continuation, for which *I* ſhall be indebted to you all my life, and in quality of,

SIR, *Your moſt humble ſervant.*

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138. *Another Anſwer.*

SIR,

THrough my Tears, *I* read the Comfortable Letter which you did me the Honour to write unto me, touching the Death of my late Husband; and the little ſpace which *I* imployed in drying them up, give me time to render you thanks. *I* reſolved to have writ more at large, when *I* took Pen in hand; but the ſorrow which *I* endure; will ſcarce give me liberty to aſſure you that am,

SIR,

Your moſt humble ſervant.

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139. *A Letter from a Widdow, certifying a friend of her Husbands death.*

SIR,

THis Sorrowful Letter ſhall inculcate nothing but death into your memory, aſſuring you that you have loſt a moſt real admirer, and faithful ſervant in the Perſon of my Husband. Pardon me if *I* ſay no more; the Pen falls out of my hand, and my

my tears blot out my writing: I am the most afflicted Woman in the World, and

SIR, *Your most humble servant.*

140. *A Letter from a Husband to his Wife, comforting her upon the Death of her Son.*

Wife,

IT is with an extream Sorrow that I am constrain'd to trouble your quiet at this present, with news which at the first veiw will be able to renew your accustomed extremity, if it be not supported by the Resignation of your will to God. But knowing that you are always disposed to undergo the Laws of his Providence, I take the boldness to let you know, that that very Providence of God, has sounded retreat out of this World, to our eldest son. This Accident, how new and strange soever it seem, must not so strictly seize upon you, that you murmur against the Author. You must resist the attempts of sorrow by my example; and after you have shed som tears, which the Quality of a Mother will constrain you to, you must adore (in drying them up) the Omnipotency of him that gave the blow; to the end that he redouble not his Wrath, in depriving us of the Comfort which as yet remains with us. Do not think that I am insensible at this Misfortune; it touched me to the quick; and the more, because I am constrained to partake it with you. But since God has ordained us to this affliction, we ought to witness by the Moderation of our Complaints, that there is no excess in his Chastisement. I leave the thought of all these Considerations to your self, with assurance that I remain,

Dear Wife,

Your most faithful Husband.

LOVE LETTERS upon all ſorts of Subjects.

141. *And firſt of Preſentation of Service.*

Madam,

THE inclination which *I* have to eſteem you more than all the reſt of the world, obliged me at this preſent, to offer your Ladyſhip my moſt humble Service; And to aſſure you, that if you be pleaſed therewith, *I* ſhall never change the Reſolution to be all my life,

Madam,

Your moſt humble and moſt obedient ſervant.

142. *Another.*

Madam,

I Should not take the Liberty to let you know how extreamly *I* honour you, if the abſolute power of your beauty did not force me to it, which relating to the violence it uſeth in my behalf, will eaſily (*I* hope) obtain Pardon for my Preſumption My deſire in this is no other, but only to know whether you be pleaſed *I* ſhould Everlaſtingly bear the Quality of,

Madam,

Your moſt humble, and moſt obedient ſervant, M.

143. *Another.*

MADAM,

I Could no longer conceal the Reſolution which *I* have taken to ſerve you all my life, and bear the Character of your love eternally, if my Service and love be agreeable to you. You may ſignifie

nifie it to me when you pleaſe, that I may have the Honour, and ſatisfaction to bear in publick every where the Quality, *Madam*,

Of your moſt humble, and obedient ſervant, M.

144. *Another.*

MADAM,

I Muſt of neceſſity, for my own quiet, declare the deſire which I have to love and ſerve you, if you judge me worthy ſo great an honour. Your merit obliged me, and my inclination conſtrained me to it. I expect only to know your will, that I may perfect my determination of profeſſing publickly the ſtyle, *Madam*,

Of your moſt obedient ſervant.

145. *Anſwers to the precedent Letters.*

SIR,

I Am much obliged to you for the good will you witneſs in my behalf: but I have no other liberty left me except to give you thanks, as I do very humbly: aſſuring you that I will conſerve your remembrance for an ackuowledgment in Quality,

SIR, *Of your moſt humble ſervant.*

146. *Another Anſwer.*

SIR,

I Have nothing but thanks to offer up to you for the Honour you were pleaſed to do me in your laſt Letters. And though they be ordinary effects of your Civility, rather than proofs of your Love, yet I cannot chuſe but be extreamly obliged to you, which I beſeech you believe, and likewiſe that I am,

SIR,

Your moſt humble ſervant.

147. *Ano-*

147. *Another Anſwer.*

SIR,

I Do not excuſe my ſelf for not anſwering your laſt Letter, becauſe my will does ſo abſolutely depend of my Parents inclination, that you are to learn of them that which you deſire to know of me. Yet your good will ſhall oblige me to be in acknowledgment all my life,

SIR,

Your moſt humble ſervant.

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148. *Another Anſwer.*

SIR,

YOU know the ſtate I am in, I muſt neither accept nor refuſe the Offers which you make me, contenting my ſelf to witneſs unto you the reſentment which they left in me, with aſſurance that I honour ſo much the merit of your miſtreſs, that I ſhall always prefer it before the Condition of,

SIR, *Your moſt humble ſervant.*

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149. *Letters to demand an Anſwer.*

Madam,

YOUR ſilence nouriſheth a continual doubt in me, whether my Service be acceptable or no. You may reſolve me when you pleaſe by ſome ſhort Anſwer, if you judge me worthy the favour and quality of,

Madam,

Your moſt humble, and moſt obedient ſervant.

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150. *Another.*

Madam,

IF you knew with what impatience I expect the Favour of your reply, I aſſure my ſelf your chari-

ty

ty would oblige you to ſet my mind at quiet : But as that is an Honour which I muſt expect from your Goodneſs, rather than the paſſion I have to your Service (not knowing whether it be agreable to you or no) I muſt have recourſe to Prayers, beſeeching you very humbly to vouchſafe an Anſwer, which may authorize the quality, I bear of,

Madam,

Your moſt humble and moſt obedient ſervant.

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151. *Another.*

Madam,

THE Reſolution I have taken to ſerve you all my life, does too far intereſs my repoſe, not to deſire your pleaſure in that reſpect. I hope for this favour from your goodneſs, as you ought to expect from my duty, all manner of obſervance; being deſirous to live and die, if you be pleaſed,

Madam,

Your moſt humble and moſt obedient ſervant.

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152. *Another.*

Madam,

THis Letter is ſo Curious to learn news of her former Companion, that ſhe woulds needs be gone in that purſuit, almoſt againſt my will. Let me know then if you pleaſe, whether the firſt was acceptable or no, to the end that either I may continue you my ſervice. Or ceaſe to be further importune. Theſe are moſt humble prayers of,

Madam,

Your moſt humble ſervant.

153. *Anwers*

153. *Anſwers to the precedent Letters.*

SIR.

I Took the Liberty to write unto you, but not to reſolve you in your requeſts. You know the quality of Daughter does ſo ſubject me, that I cannot violate the reſpect I owe unto my Parents, yet I confeſs my ſelf much indebted to your good nature, being,

SIR.

Your moſt humble ſervant.

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154. *Another Anſwer.*

SIR.

I Was reſolved to keep ſilence, not knowing what anſwer to give you; but ſince you require a Letter, this ſhall tell you, that I have no other reſolution than to honour you as your merit does oblige me; and that in requital of your Civility, I ſhall make my ſelf accounted in all places,

SIR,

Your moſt humble ſervant.

SIR, 155. *Another Anſwer.*

I Send you this Letter, becauſe you deſire it: but it is only to aſſure you of the ſmall ability I have to ſatisfie your requeſt. You know you are to addreſs your ſelf to others than to me. Yet I beſeech you, believe that I eſteem my ſelf much Honoured in the teſtimony of your affection, being

SIR,

Your very humble ſervant.

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155. *Another Anſwer.*

SIR,

I Am obliged to you for two Letters: But I muſt tell you for Anſwer, that you are to expect no more from me, having no other Liberty but this only

only which I take to aſſure you of it. I ſpeak not this becauſe *I* reject the Honour you are pleaſed to do me; but becauſe being extreamly ſenſible as *I* am, the quality of Daughter affords me no more power to publiſh the ſtyle of,

SIR,

Your moſt humble ſervant.

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157. *Letters upon the abſence of ones Miſtreſs.*

Madam,

HAving given you ſuch abſolute proofs of love as *I* have done, *I* hope you will make no doubt of the grief which your abſence cauſeth in me: You can ſcarce believe the one, without giving credit to the other: and this is the thing which gives me ſome kind of Comfort in my affliction. If *I* durſt preſume to ſupplicate for your return, *I* would do it with as much earneſtneſs, as a ſick man would implore the preſence of his Phyſitian; ſince *I* can aſſure you, yours is as neceſſary for my repoſe, having vowed to live and dye,

Madam,

Your moſt humble ſervant.

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158. *Another.*

MADAM,

IF you knew how ſenſible *I* were of your abſence, you would ſcarce be able to defend your ſelf againſt the attempts of Pity, how cruel ſoever you were by nature. *I* ſuffer a torment whoſe report only would force my Enemies to compaſſion, and yet can hardly believe that you regard it, being far from imagining you are touched by it in the leaſt reſpect. But, ſince you were born into the world for no other end than to be admired and

and I do endure all manner of misery, I must expect no remedy but from patience, and the consideration of the quality which I bear of,

Madam,

Your most humble and most obedient servant, M.

159. *Another to the same purpose.*

Madam,

I Have led so sorrowful a life, since the day of your departure, that if I should recount it to the most insensible souls of the world, 'tis credible they would be moved to compassion. Yet I do not desire to stir up that passion in you, sufficing my self that you take notice of it, to the end that you make no doubt of my love, and less of my constancy. I must tell you then, that having lost both my appetite and repose, I pass over whole nights without eating, and whole nights without sleep. I may seek contentment to a fair purpose in the Conversation of my friends: but I can find it only in Solitude, where my friends, as ingenious as your self to increase my affliction, represent nothing to me but your cruelty. Judge now if I be not one of the most wretched Lovers in the World. Yet my consolation is in this, that I suffer all these Afflictions for the most worthy subject living, and for whom I would lose a thousand Lives, as being,

Madam,

Your most humble servant, and most faithful Lover.

160. *Another.*

Madam,

IF my life be considerable to you, return very quickly, that I may be cured of a mortall sickness, which has surprised me by reason of your absence.

abſence. You ought to be carefull in conſerving me in the paſſion which I have to your Service, knowing there be few in the world can give ſo good a Teſtimony of your worth, to which long ago I dedicated my ſelf,

Madam,

A moſt humble and obedient ſervant.

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161. *Anſwers to the precedent Letters.*

SIR,

LOve's diſeaſes are ſo eaſie to cure, that I never ſpend my charity upon ſuch perſons. If you be ſurpriſed with that kind of Malady, my abſence (whereof you complain) will ſoon afford you a remedy; but if that ſhould not prove as I expect, then (to your own advantage) the truth of your affection will appear by the continuance of your conſtancy, which ſhall render me, as far as liberty permits,

SIR,

Your moſt humble ſervant.

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162. *Another Anſwer.*

SIR,

YOU know I am not accuſtomed to credit the complaints of Lovers, becauſe they dye ſo often in word and appearance, that the report of their afflictions does now paſs for a Fable. This I give you aſſurance of, and likewiſe that I am,

SIR,

Your moſt humble ſervant.

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163. *Another Anſwer.*

SIR,

I Believe you ſuffer leſs pain, than you have taken to deſcribe that, which you ſay my Abſence

produceth

produceth in you. My beauty I am ſure cannot cauſe either affliction or ſorrow in any man. So that if you continue your Complaints, I ſhall be forced to begin my Reproaches; Ceaſe then your diſcourſe of Sorrows, and Griefs, and Sighs, and Lamentations; 'tis a Language that Moleſts me extreamly, and which makes me ſpeak thus freely to you, in quality of,

SIR.

Your moſt humble ſervant.

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164. *Other more obliging anſwers to the precedent Letters.*

SIR,

I Am ſenſible of the Afflictions which my abſence cauſeth in you; but as it is unavoidable in the Condition I am in, you muſt of neceſſity reſolve to be patient, ſince it is the only remedy of your ill. Do not undertake a journey to ſee me, but expect ſome occaſion or other, which will ſoon offer it ſelf. Comfort your thoughts with this hope, and the rather becauſe I will partake in the ſweetneſs of it. What need you fear? know you not that if you love me extreamly, I will revenge my ſelf with the ſame weapon; and if you be conſtant, *I* will loſe my life rather than my Reſolution to dye,

SIR,

Your moſt humble and moſt faithful ſervant.

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165. *Another Anſwer.*

SIR,

IF *I* had the power to comfort you with my Preſence, you ſhould ſoon ſee me where my Letter is now. But being under the ſubjecti-

on

on of a Father and Mother, who gave me not ſo much as the Liberty to write to you, all that I can do is to ſteal it, to comfort you with the Hopes of my Return; Believe me Sir, I wiſh for it with Paſſion. ſince I am at that Point,

SIR,

Your moſt humble ſervant.

166. *Letters proteſting Love and Fidelity.*

Madam,

I Am conſtrained to tell you, that of all the Perſons in the World, you are ſhe only whom I affect moſt entirely; Theſe are no diſcourſes of Complement, my ſoul expreſſing all her thoughts with the ſame innocence that my Mind conceived them, having no other object but your deſert onely. If you make doubt of this truth ſerve your ſelf of that abſolute power which you have acquired over me, to oblige my Endeavours in all mannner of proofs. My Honour, and Life, are both at your diſpoſure; I will hazard the one and the other, when you pleaſe either for your ſervice, or Contentment, ſince it intereſſeth my Quiet, that I be eternally

Madam,

Your moſt humble and moſt obedient, and moſt faithful ſervant.

167. *Another.*

Madam,

THough I ſhould ſay that you are the only object of my Reſpect, and Affections I ſhould repreſent but one Part of the Eſteem which I make of your deſert; for I find you raigning ſo abſolutely in my ſoul, that I have no liberty left

me, but only to publiſh in all places where I come, that I am,

Madam,

Your moſt humble, moſt obedient, and moſt faithful ſervant, and ſubject, M.

168. *Anſwers to the precedent Letters.*

SIR,

THe Lovers of this Age ſo accuſtomed to divulge their Conſtancy and Affection in all places, that they are as far from perſwading the belief of it to others, as they are from the true feeling themſelves. What pains you take in ſeeking to give me aſſurance that you love me? I am ſo far from giving credit to the leaſt ſyllable of thoſe diſcourſes made to my advantage, that it is a great trouble to me to bear them, being fully ſatisfied if you love me in that height that I honour you, ſince I am,

SIR,

Your moſt humble ſervant.

169. *Another Anſwer.*

SIR,

YOu are too Eloquent to be Amorous; a paſſion ſo extream, as that which you feign in my behalf, could never be able to expreſs it ſelf, but in feeble tearmes. Which forces me to a belief that you imployed more time in Compoſing that pretty Letter, than ever you did in the Sufferings of Love. But howſoever, your deceit is not ſo unpleaſing to me, that I ceaſe to be obliged to your care in turning it to my Advantage, which I ſhall alwayes receive, when you are pleaſed to reckon me in the number of,

SIR,

Your moſt humble ſervant.

170. *Letters*

170. *Letters Complaining of a Neglect.*

Madam,

I Am constrained to say that I am most unfortunate, since three years service could never obtain of you to grant they were pleasing or agreeable. Truly, though that recompence (as proceeding from you) be of an infinite value; yet me thinks the effects of so many dutiful regards, might have merited some small acknowledgment of your Civility. But since I have already learn'd my lesson of Love, I am sufficiently instructed in suffering; feeding my thoughts with the comfort of this Consideration, that 'tis You are my Mistress, and I, *Madam*,

Your most humble, and most obedient servant.

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171. *Another upon the same.*

Madam,

I Should never have conceived, that since you are publickly honoured by all the World, and perfectly by me, you would have recompenced my Respects with Contempt, and my Love with Hatred. 'Tis true, the Slavery wherein I am tied, forbids me to demand a reason for what you do. Yet my Prison allows me this liberty, to tell you that you are too rigorous to be so beautiful: and that except you change this severe Humour, wherewith you tyrannize over me, you will run the hazzard to lose,

Madam,

The most humble, and most obedient of all your servants.

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172. *Answers to the Precedent Letters.*

SIR,

I Wonder you should Complain of my Neglect having alwayes had Esteem for your desert. 'Tis

true, my auſtere Humour has oftentimes given you ſubject to grieve; but I beſeech you think I was never guilty, but in appearance only, of that which you accuſe me, being always inclined to nouriſh a good opinion of your Merit, in quality of,

SIR,

Your moſt humble ſervant.

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173. *Another Anſwer.*

SIR,

YOU have no pretence to divulge me the moſt cruel and diſdainful Woman alive: for when you maintain ſuch diſcourſes, thoſe that know my diſpoſition, will eaſily know you are in Anger; otherwiſe neither could they excuſe your humor, nor I your misbelief. If my actions had merited the proof of your Study, you would have had a better opinion of my inclination, ſince the firſt time that I have had the Honour to practice you; but ſuch is my misfortune, that all my endeavours are not able no nouriſh in you a good conceipt of,

SIR,

Your moſt humble ſervant.

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174. *Letters complaining of Inconſtancy.*

Madam,

I Never thought that after ſo many proteſtations of fidelity, you would have loſt even the remembrance of having made them. Hereafter, frailty ſhall not be eſteem'd an adjunct of Humanity, ſince in yours you are moſt inhumane; having thereby expoſed to the utmoſt peril one of your moſt faithful Admirers. But live contented in your new Conqueſt, and know, that of all the Servants whom your Fickleneſs ſhall acquire you, you will never

never find any that will equal my affection, or be to hat point that I have been,

Madam,

Your moſt humble and moſt obedient ſervant.

175. *Another.*

Madam,

I Muſt let you know that your Inconſtancy has provoked in me more pitty, than it has procured me ill, being willing to loſe the Poſſeſſion of that to day, which I could not maintain till to morrow. I ſay Pitty, becauſe I have ſome reſpect to your Honour which is more intereſſed in that Action than my Contentment. I pray God this Lightneſs may give you as much Satisfaction, as it cauſed you blame, in the Eye of the World. I ſhall alwayes be glad of any good Fortune that ſhall happen you, as making profeſſion to be ſtill,

Madam,

Your moſt humble and moſt obedient ſervant.

176. *Anſwers to theſe kind of Letters.*

SIR,

I Shall receive Praiſe, rather than Reproach, from all that know the reaſon of my Change; for I was obliged to it in ſo many reſpects, that the leaſt of them will ſufficiently accuſe you for having condemned me. I will give you an account of this Action when you pleaſe, and when you are truly informed how things paſſed, I will have no other judge but your ſelf, what intereſt ſoever you pretend to have in the Suit. 'Tis from the heart,

SIR,

Your moſt humble ſervant.

177. *Another.*

SIR,

IF you knew with what violence I was conſtrain'd to his Mutation, I make no doubt but you would eſteem me far more worthy Praiſe than Reproach: Imagine the power of a Tyrannical Father towards his Daughter under his obedience: She may weep her fill, he bathes himſelf with joy in her Tears; her Sorrows, and Lamentations do but increaſe his fury. This is the caſe I am in at this preſent. I leave to your ſelf to Conſider what I am able to do againſt ſo ſtrong an Enemy. The only conſideration which remains to me, is that if I have loſt the Quality of your Miſtreſs, yet I will conſerve everlaſtingly That of,

SIR,

Your moſt humble ſervant.

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178. *A Letter to demand the Picture of ones Miſtreſs.*

Madam,

I Hope you would grant me this humble intreaty which is, to give me your Picture, knowing I value the original more than all other things in the World; that beautiful ſubſtance, whoſe Features, and Graces you animate with ſo much ſweetneſs, appeared in my ſight ſo adorable, that I long extreamly after the Shadow. You may give comfort to this impatience of mine when you pleaſe, by granting me the expectation of that favour: Which I will place in the Ranck of the greateſt Felicities which ever can happen me, ſince it gives me the nobleſt means of Teſtifying the Reſentment which I have, in quality of,

Madam,

Your moſt humble ſervant.

179. *An*

179. *An Anſwer to this Letter*

SIR,

YOUR Intreaty is ſo obliging, that I am forced to grant it, being glad you ſhould have often before your Eyes the Image of her that honours you extreamly. You will do me a favour to believe it, and likewiſe that I am,

SIR,

Your moſt humble ſervant.

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180. *A Letter to demand of a Miſtreſs her Hair.*

Madam,

I Hope you will not wonder if having enjoyed ſo ſweet a Servitude, I ſeek after new Chains, by demanding a Bracelet of your Hair. To tell you how highly I ſhall eſteem this favour, I muſt have recourſe either to your merit, or my own Love for expreſſion; and being you have perfect knowledge of them both, I leave the Conſideration to your ſelf; together with that of the Paſſion which I have to your ſervice, as being more than ever,

Madam,

Your moſt humble and moſt obedient ſervant.

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181. *A Favourable Anſwer to this Letter.*

SIR,

YOUR Merit is of ſo powerful a perſwaſion that I am forced to grant you your requeſt: I will not oblige you to ſilence, knowing that your Diſcretion has already prevented my Deſires. 'Tis ſufficient to put you in mind, that as theſe favours are not Vulgar, ſo they require a ſecrecy of Faith in the Receivers. I hope you will keep it inviolably, while you Remember that I am,

SIR, *Your moſt humble ſervant.*

A TABLE
Of ſuch Letters as are contained IN THE Secretary in Faſhion.

Diuers Letters of Complement. page. 1
Anſwers to thoſe Letters of Complement. 3
Letters to Complain of a long ſilence. 6
Anſwers to the Letters Complaining of a long ſilence. 9
Letters of Thanksgiving. 11
Anſwers to the Letters of Thanksgiving. 14
Letters of Intreaty. 16
Anſwers to the Letters of Intreaty. 19
Other Anſwers of excuſe to the Letters of Intreaty. 21
Congratulatory Letters to a friend upon an occaſion of ſome good fortune happened to him. 22
Anſwers to the Congratulatory Letters. 25
Particular Congratulatory Letters to an Eminent Perſon. 27
Particular Letters of acknowledgment to a Perſon of Quality for ſome notable favour received. 29
Letters to ask pardon for a fault committed. 30
Letters reproaching a Friend for the Coldneſs of his affection. 31
Letters to complain of backbiting ſpeeches. 32
Anſwers to the Letters of Complaint. 33
Letters to juſtifie ones ſelf of an unjuſt reproach. 34
Congratulatory Letters to a new married man. 35
Anſwers to the Congratulatory Letters. 36

Letters

Letters of Proteſtation of Friendſhip. 36
Anſwers to the Letters of proteſtation of friendſhip. 38
Letters to a friend in favour of another. 40
Anſwers to the letters of favours. ibid.
Letters complaining of the too long abſence of a Friend. 41
Anſwers to the letters Complaining of the abſence of a friend. 42
Letters to clear our ſelves of a falſe report raiſed to our diſadvantage; written to a perſon of Quality. ibid.
Anſwers to the Letters of Juſtification. 45
Letters to a ſick friend. 46
Anſwers to the Letters written to a ſick friend. ibid.
Letters to demand the Protection of a ſtrange Prince. 47
Letters to teſtifie to a friend the contentment we receive in ſerving him. 49
Anſwers to ſuch kind of Letters. 50
A Letter Conſolatory to a Father upon the death of his Son. 53
Anſwers to this Letters. 54
Letters Conſolatory to a Son, upon the Death of his Father. 55
Anſwers to the precedent Conſolatory Letters. 58
Letters Conſolatory to a Husband upon the Death of his Wife. 59
Anſwers to the precedent Conſolatory Letters. 62
Conſolatory Letters to a Wife upon her Husbands death. 65
Anſwers to the precedent Letters. 67
A letter from a Widow certifying a friend of her Husbands death. 68
A Letter from a Husband to his Wife, comforting her upon the death of his Son. 69

Love-

Love-letters upon all ſorts of ſubjects. And firſt of preſentation of ſervice. 70
Anſwers from the Gentlewomen to the ſaid Letters. 71
Letters to demand an Anſwer. 72
Anſwers from the Gentlewomen to the ſaid Letters. 74
Letters upon the abſence of ones Miſtreſs. 75
Anſwers of the Gentlewomen to the ſaid Letters. 77
Other more obliging anſwers to the ſaid Letters. 78
Letters proteſting love and fidelity. 79
Anſwers of the Gentlewomen to the precedent Letters. 80
Letters complaining of a neglect. 81
The anſwers of the Gentlewomen to the precedent Letters. complaining of neglect. ibid.
Letters complaining of inconſtancy. 82
Anſwers to the Gentlewomen to the precedent Letters which complain of their inconſtancy. 83
A Letter to demand the Picture of ones Miſtreſs. 84
Anſwer to the Letter demanding the ſaid picture. 85
A Letter to demand of a Miſtreſs her hair. ibid.
A Favourable anſwer to this Letter. ibid

A

COLLECTION

OF DIVERS

Moral Letters,

Penned by the moſt Ingenuous Wits of

FRANCE

Collected by *Monſieur la Serre.*

THE THIRD PART:

Book I. Letter I.

Written by the Cardinal of Perron *his Eminency, to comfort the Admiral of* Joyeuſe, *for the death of his Miſtreſs.*

I Have ever ſince the receipt of your Letter been troubled with ſickneſs; eſpecially with a Rheume falling upon my ſight, which hath ſo perplexed me theſe two or three moneths, that I have not been able ſo much as to look ſtedfaſtly upon a ſheet of Paper. I ſhould grievouſly complain of this diſaſter which hath been ſo adverſe me, as to peprive me of my chiefeſt earthly bliſs, namely,

namely, of anſwering your Letter, but that it hath proved a happy means to facilitate now the doing of it. For time hath partly performed that which you might expect my Letters ſhould have done; it being the moſt aſſured remedy that can be applyed to a grieved mind, whoſe ſores it mitigates with the ſalve of oblivion; whereas other medicaments make a deeper impreſſion in the wound, by healing too violently. I ſhall therefore reap this profit by my delay, and be better confirmed in my hope of having my Letter take effect, becauſe time may peradventure have prepared you for thoſe remedies which before would not have wrought with you when the wound was yet freſh and bleeding. So that I may as a fortunate Phyſitian come upon the declining of the diſeaſe: For queſtionleſs having been three or four months oppreſſed with this grief, you have recalled into your mind all thoſe things which may conduce to the eaſing of your burden. As amongſt the reſt, that humane felicities are ſubject to change, eſpecially a Lovers happineſs, which is grounded upon the like inconſtancy: and therefore thoſe who are ſubject to this paſſion, muſt alwayes be prepared to ſuffer the ſame afflictions, and ſee themſelves cruelly divided and rent from themſelves. For Lovers loſſes proceed either from death, or the beloved parties inconſtancy and infidelity. But thoſe which proceed from the latter, are beyond compare more difficult to be born. For amidſt the diſcomfort which cauſed to you, through the loſs of that which was ſo pleaſing to you, if death only have ſnatched it from you, there is ſome ſweetneſs mixed with this bitter Cup, and ſome Comfort through the remembrance of what is paſt. When

you

you think how beloved your ſelf only was, and how this dyſaſter hath had power ſooner to deprive her of life, than of affection. It was a ſaying of the Ancients, That we ought not to judge of the happineſs of men ſo long as they were alive, becauſe that many times amidſt their greateſt proſperities, arrived ſome diſmal changes which diſturbed all their felicity; ſo that death ſeemed to do a courteſie to thoſe it took away during the courſe of their proſperous fortunes, before any dyſaſters croſſed them, giving them this advantage above others, that they had enjoyed an entire felicity without the mixture of unhappineſs. And it is a kind favour, that death hath taken her in the midſt of a violent paſſion, in which ſhe thought upon nothing, nor breathed any thing but you; that you may enjoy this content to have been the ſole poſſeſſor of that ſweet ſoul, without any ſpark of infidelity, or touch of change. Beſides, if you bemoan your loſs for your own particular, you may make accompt it is not irreparable; for Nature having let you live extream worthy of love, it is impoſſible but ſhe hath left ſomething worthy of beſtowing its love upon you; ſo that being beautified with ſuch Graces which you make dayly more reſplendent with your noble Actions, it remains in you to ſee your ſelf inriched by the like conqueſts prepared for you, not by fortune but by merit. And beſides thoſe remedies which time might procure a dull and idle ſoul, yours being continually diverted and ſet a work cannot receive this impreſſion ſo deep as another: it being very difficult for two ſeveral paſſions to harbour together with ſo many equality in one ſpirit, but that one will be overcome by the other; and that the

deſire of glory which hath alwayes poſſeſſed a great part of you, fighting againſt Love, will at laſt vanquiſh and ſubdue it; And cauſe you with alacrity to bear particular afflictions amidſt ſo many Trophie, which are erected to you, and ſo much reputation as you dayly gain: And that you will make ſuch uſe of them as that *Roman* Captain did, who ſeeing his Triumphs mixed with the Funerals of his Children, gave Fortune thanks, that amongſt ſo much Honour and Glory ſhe would be contented with that part, acknowledging it was fit ſhe ſhould have ſome ſacrifice offered unto her. So that amongſt ſo many great and proſperous adventures of recovery of Cities, and Provinces, you will be content to pay Fortune ſome tribut, who never gratifies men ſo liberally without mixing her bounty with ſome envy or malignity. Time therefore having laid theſe things open before you, me thinks I ſhould eaſily perform what is left for me to do; and that I ſhall not need to uſe many words to divert you from this ſadneſs; but ſhall rather ſeek again to open the ſluces of your now dried up-tears: For as wholly yielding to grief, is a ſign of a weak and effeminate Soul: So is obduracy and the not being moved at all with it, a ſign of an inhumane nature; and chiefly in ſuch kinds of diſaſters, wherein the moſt ſeaſed reſolutions are ſhaken; it having many times ſo happened, that thoſe who had valiantly withſtood the ſtrongeſt aſſaults of Fortune, have not been able to reſiſt theſe petty paſſions, which have touched them in ſuch a place, where the ſoul lay open and unguarded, and hit them where they had no armour: ſo that this facility, which I ſhould blame in others (becauſe Love is a proper-

ty

ty inherent to generous ſouls) I will not only not blame it in you, but endeavour to preſerve it and continue it, that you may not want any part which may conduce to your perfection; ſeeing you ought to be as conſtant in thoſe things which require conſtancy, as pliant in thoſe which require paſſion, I will not therefore commit ſo much Sacriledge as to rob you of ſenſe, and forbid you to grieve upon ſuch an occaſion, wherein, if ever plaints were permitted and excuſable, they are moſt juſt and neceſſary. Wherefore inſtead of applying remedies to your grief, I will ſeek to exaſparate and provoke it, and will conjure you by the goodneſs of your nature, and as you would ſhun ingratitude, to lament this loſs, and accompany it with the hotteſt and moſt unfeigned tears that ever were ſhed. Thoſe fair Lights which glanced ſo many flames into your eyes are now cloſed and hidden. Thoſe Golden hairs which chained and gently entangled your Soul, have loſt their ſtrength and conſtraining force. That fair mouth which held your name ſo precious, and dear, that though it never uſed to ſpeak from the purpoſe, yet inſpired with Love and Paſſion, would take delight in naming it a hundred times in an hour, and uſe far fetched circumſtances, to bring in an occaſion of uttering it, is now clos'd up and mute, and cannot utter that word which was ſo ſweet and pleaſing to it. All thoſe Roſes are withered and defaced, and of all thoſe Graces and perfections which nouriſhed your deſires, there remains no more to you now, but the remembrance that you have loved them: and if your ſoul, alas? be ſo full of forgetfulneſs and ingratitude, you now have nought of her left. What comfort can you then hope for

or

or receive in ſuch a loſs? And if your ſoul were as hard and inſenſible as a rock, yet might there iſſue forth of it fountains and ſtreams of Tears. You loſt a thing, the poſſeſſion whereof was more to be deſired by you, than any other thing in the World, and have loſt it at ſuch a time, as you had moſt reaſon to deſire the preſervation of it. Had Heaven but pleaſed to ſpare her till your return, and let her have enjoyed the honour of ſo many Victories and Trophies; But it envied it ſeems) your happineſs, and would not grant you this advantage, for fear leſt your Glory ſhould be doubled by the content ſhe would have received if ſhe had lived. For queſtionleſs the repute which you have gained in this your laſt Voyage, is nothing ſo pleaſing to you as it would have been, could you have related it unto her: or as it would be, if her fair eyes were yet full of light and life, to be ſpectators of thoſe Triumphs which are prepared for you, and ſerve for bright and ſhining Suns at the day of your arrival; to make it the faireſt and moſt glorious day that ever was.

For Ambition though it be a deſire of being generally reſpected, yet being joyned with ſome other paſſion, it conformes it ſelf unto it, and becomes of its quality. So that when we bear any particular affection to a thing, and that the deſires and motions of your ſoul turn but towards one object, as it is in this Paſſion of Love, all the content we receive by the notice which is taken of our merits, takes its courſe that way: and the reputation which we obtain others, is indifferent to us, we finding no ſuch delight in it, but when that party which we love looks upon it. I am therefore conſtrained to tell, you that amongſt

ſo

ſo many favours of Heaven and Fortune, ſo many happy effects of good hap, and your own merit; the ſweeteſt fruits of your labours is taken from you, namely, the content it would have given you, if ſhe had been partaker thereof. And if that *Theban* who triumphed after a victory, bleſſed fortune, becauſe it had befallen him whileſt they were living, who gave him life, to ſee them united and aſſociated to him in his happineſs; what grief may yours be, that ſhe to whom you were joyned by ſo much a ſtronger affection, as the Laws of the Soul and Election exceed thoſe of Nature, is not now living to gather the fruits and premiſes of ſo many Heroick Actions: the deſires of which ſhe had ſowen in your ſoul, and nouriſhed the increaſe of them? She had ſeen the beginning of your voyage crowned by its iſſue: and after ſhe had received this laſt content from her Corporal eyes, ſhe fled up to Heaven with greater joy and ſatisfaction: Knowing that fortune was grown into a habit unto you, and into an inſeparable accident which can never forſake you. But at the leaſt ſeeing death hath oppoſed it, now ſhe is above having forſaken her mortal body, which was but a vail and hinderance unto her, and that ſhe is but a meer ſpirit and pure light freed from all obſcurity; which ſeeth you and diſcovereth even your moſt hidden thoughts: If the Affection which ſhe bare unto you, be yet imprinted in her, as I queſtion not, but it is preſerved in that fair ſoul ſevered from the body, having been ſo lively engraven in it: do ſo, that amidſt the joy and the content which ſhe received, her happineſs may not be hindered or diſturbed by this laſt diſcontent (which is the only ſorrow ſhe can partake of in Worldly things)

of having placed her affection upon an ungrateful and forgetful perſon. Serve her after death with the ſame devotion you did while ſhe was living; Offer up Sighs and Tears to her; Sacrifice your thoughts filled with grief and bitterneſs, which will be ſo much the more pleaſing unto her, when ſhe ſhall ſee them grow amongſt victories and trophies, amongſt the favours and cheriſhings of fortune, and amongſt the applauding cries of the whole Kingdom: And that ſhe will know how after you have overcome Cities, and Provinces, you will yet ſubmit to love, and ſuffer your ſelf to be led in triumph in the midſt of all your own Triumphs and Conqueſts. And finally, that the brightneſs and ſplendor of your glory hath not ſo dazeled your eyes, as to hide from you the image of her, who ought to preſide over all your thoughts and actions. As you are then bountiful in all things, be ſo now in your Lamentations and Plaints, and honour this loſs with the greateſt abundance of tears, that ever love could draw from your eyes, and if your own tears be not ſufficient, and that you will deſire the Muſes to ſhed theirs alſo upon her Hearſe, imploy my Pen in the Conſecrating of them to ſo pious a uſe, and I ſhall endeavour to bemoan her death with immortal tears, which ſhall teſtifie your grief to all poſterity.

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2. *To Comfort* Monſieur *St.* Luke, *for the death of the moſt vertuous, and moſt Illuſtrious Lady* Henrietta *of* Baſſompiere *his Spouſe.*

THe duty which incites us to give an Anſwer to ſuch Letters as are witten to us, eſpecially to thoſe which come from Perſons of quality, forceth

ceth me on the one ſide to anſwer you, while the compaſſion of your grief, invite me rather to bemoan your loſs, than to comfort you; Knowing my tears will be more acceptable to you, than my diſcourſe. If my obligements ſollicite me to yield your reaſons for comfort, pitty of your paſſion commands me ſilence. Yet I had better take upon me to adviſe than to love; alwayes provided that you ſhall not imagine me to be ſo preſumptuous, as to think there is more prudence in me than in your ſelf. I will therefore comfort you, knowing that as the light of the Sun is hindred by the interpoſal of the Moon, and the brightneſs of the Moon by the ſhadow of the Earth, your Reaſon likewiſe ſuffers an Eclips, by meeting with your Paſſion. And as there is a certain people that uſe to make a dreadful noiſe, tinkling of braſs and Copper veſſels, where any Eclips of the Moon comes, intending thereby to call back her loſt Light: ſo I will endeavour to recal your eclipſed wiſdom with this my Letter, hoping that though it be not ſo full of knowledge as might be required to mitigate your grief, yet you may therein obſerve how lively a feeling I have of your paſſion: And ſhall thereby find that in lieu of the honour you do me, in loving of me, your grief comes to be mine. If I could as well remedy your loſs as reſent it in my heart; or adviſe you as well as I could ſhed tears to bemoan you, believe that the leaſt thing you ſhould obtain of me ſhould be my life; and the greateſt ſhould be no ſuch rare conſolations, that there ſhould be nothing wanting to expreſs both my Love and Duty. But to comfort you for the loſs of your dear Conſort I firſt implore the aſſiſtance

of your own wiſdom, and conjure you to Remember, you wrong your ſelf in making your grief immortal: ſeeming in ſo doing to bear her rather envy than affection, and to be fuller of malice than goodneſs towards her The life we live in this world, is properly a death, and death is a true life; And if that be ſo, why do you lament her who hath exchanged death for life? Aſſure your ſelf, that if thoſe bleſſed ſouls could in heaven bemoan us mortals, they would never ceaſe bewailing our life, which is properly a meer death. But tell me Sir I pray, whiles your Wife was living, or rather dwelling in this World, ſhe was your joy and deareſt delight; I ask you now, whether this joy or delight did ſpring from your own, or your Conſorts good? If you anſwer me, it ſprung from her good, and not yours, behold what cauſe you have to rejoyce; ſeeing ſhe enjoyes ſo much the more perfect happineſs, as Heaven is more perfect than the Earth. If you ſay your delight proceeded from your own good you have likewiſe cauſe to rejoyce, ſeeing the better part of you, namely your Wife, doth now injoy a glorious and perfect happineſs: ſo that when you ſhall lay down your mortal Robe, you ſhall depart with more joy and content, being aſſured that you are going to find out your better part, which expects you above, with arms ſtretched out, ready to embrace and welcome you into thoſe Heavenly Manſions. Imagine ſhe went before you, fearing leaſt that if you had gone to ſhew her the way, you would have left her here full of troubles, and deſires. Finally did you ever hear that a man impriſoned with one of his deareſt friends, did ever Grieve if his Friend recovered his Liberty

before

before him? You will paradventure tell me that if I could ſo much prevail with fate as to have your Conſort reſtored unto you, you ſhould by the ſame means recover your content. I anſwer you, that you ſhall queſtionleſs one day recover her, but it ſhall be with that condition, that you ſhall never more loſe her. Comfort your ſelf then by theſe and the like reaſons, and be merry, or I ſhall think you believe not there is a heaven, or that you do not intend to be one day there with her. If heart purpoſe to carry your ſoul thither, let your you aſcend before you, for if your Wife was your treaſure, and your heart is where your treaſure is; ſhe ſhall in heaven alwayes enjoy the fruition of your heart.

De Roſſet.

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3. *To Comfort the Lady Marqueſs of* Mont-lort *for the death of her Husband.*

Written by Mounſieur Du Vair *Keeper of the Seals of* France.

BElieve not Madam, I could have been ſo void of Civility, as to have ſent you a thing ſo little worthy of your ſelf, as that ſmall Book of Meditations, without accompanying it with ſome excuſes in a Letter, had I not been deſirous to divert your afflicted mind, and give ſome reſpite to your eyes ſpoyled with continual tears, which I imagined ſhould ſooner be done, by ſomething you might caſually find under your hand, than what you would imagine to be preſented unto you purpoſely to that end. The grief which poſſeſſeth you is ſomewhat wilful, and rejects whatſoever is preſented to it for its eaſe. But I could not deceive your courteſie. It is ſo natural in you, that

ſorrow which hath choaked up all your other paſſions, could no way diminiſh it. You would needs give me thanks, and I muſt now return thanks to you for your courteous thanks, which oblige me to further ſervice that I am able to yield you. And ſeeing that weak teſtimony of mine affection hath been acceptable to you, I make bold after the eaſe of your eyes, to deſire that of your mind; not to mitigate it with my hand or Pen, ſeeing far more nearer and exquiſit ones have in vain attempted it; but to ſummon your ſelf up to do it. I mean that active and prudent direction which ſhined in all your actions, before this obſtinate grief undertook the troubling of your ſenſes. Come to your ſelf again therefore Madam, and think upon what you go about. You drive away and eſtrange from you the thing in the world you love beſt, and which (if you pleaſe) you may continually enjoy where I pray, think you that this, which you ſo much cheriſhed and loved? You will anſwer me, In heaven; and ſo queſtionleſs it is, full of joy and content, for ſuch is the condition of the Bleſſed. You believe that which is above to be ſo ſeperated from us, that it can be no more re-joyned to us ſo long as we live. Oh how much are you deceived! God himſelf who is higheſt and furtheſt from our Nature, is continually in us, if our ſouls be fitted to harbour and entertain him, and with ſuch a kind of preſence that we receive thereby an unſpeakable content. The holy Angels are continually about us, and there are ſeveral means to draw them unto us, and the bleſſed Souls, in which the faith of a holy love could never die, but they would continually come to viſit us, if we made our ſelves fit to receive them, and did find nothing in us contrary

to

to their nature and happineſs, which hindred us from journeying towards them. Now, what greater obſtacle can there be unto it, than tears and ſorrow? The wings which muſt carry us up thither, are our thoughts, which animated by our deſires, and by the ſacred ardour of our holy friendſhip, muſt never ceaſe beating till they have raiſed us up to that which we look for. And what do our tears but wet the wings of our thoughts, and weaken and hinder the flight of them? See you not that amongſt the vapours which riſe from the earth, thoſe which proceed from Rivers and Marſhes, and other moiſt places, ſtop in the middle Region of the Air, forced to melt there, and return from whence they came; whereas thoſe which come forth of dry and ſolid matters, ſoar up to the higheſt Region of the Air; till it being inflamed by the Superior fires, they are turned into Comets, falling-Stars, or other Celeſtial fires. And ſo do you believe that your thoughts though never ſo holy, can never mount high, if they be clogged, and wet with your tears. For let us ſay what we will, the cauſes of our tears are Terreſtrial and ſenſual ſubjects; if they, heated by the Sacred flame of this holy amity, and purified from the contagion of deſires of this world, are mounted upon their wings, and take their flight through the whole extent of your calm and undiſturbed ſoul, as through a clear and bright air, you will queſtionleſs overtake that which is fled from you, embrace that bleſſed ſoul, and graſp that ſplendor of Eternal light wherewith it is clothed, and it conſenting to your religious indeavour, will come down again all along your thoughts as by a threds giving you a more perfect rejoycing therein, than can be imagined. For if the moſt pleaſing deligh-

of this world are but ſmall ſparkles, which going from the ſoul ſhine through the body, what ſhall two ſouls do, perfectly united and mixed in their purity, by the means of their holy and religious thoughts? And then this bleſſed ſoul dwelling within you (at leaſt by the lively image of your vehement thought) will make you believe it is of your own eſſence. For do not we ſee that in corporal things, a violent imagination makes us believe we ſee and touch that which is furtheſt from us? It will poſſeſs you with full content, and will be glad to find ſtill in you (beſides the rare ornaments of your ſoul) thoſe other corporal graces, which it ſo loved in you, and which ſorrow and grief do daily undermine, if you take not care to prevent it. Try, Madam, that which I ſay unto you, and you will find it moſt true, and make uſe of this troubleſome grief which you cannot rid your ſelf of, to ſpur on your deſire until you be wholly converted into the ſame deſire of being rejoyned to that, at the loſs wherof you ſo much repine: as Salt-Peter is made uſe of to redouble the active virtue of Sulphur: which notwithſtanding its coldneſs, ſerves for nothing, but ſo far as the fire of the brimſtone diſſolves, and conſumes it. I know not whether my counſel will be pleaſing to you or no, but I am aſſured it will be very profitable; and that it proceeds from him who is as much as any,

Madam,

Your moſt humble, and moſt obedient ſervant.

4. *A Conſolatory Letter written by* Monſieur Malherbe *to the Lady Marqueſs of* Mont-Lort, *upon the death of her Husband.*

Madam,

YOU had received my Letters ſooner, had I believed you would have been ſooner capable of reading them. But I verily thought you hitherto ſo buſied in deploring your loſs, that I made queſtion whether I might with a ſafe conſcience interrupt you; and imagined that I could not without depriving you of an extream content, endeavour to mitigate your ſorrow: But now you have had ſome leiſure to reſtrain the over-flowing of your tears, and recollect your ſpirits, diſperſed through the novelty of this accident: it is time for me by giving ſome teſtimony of my ſympathizing with you, to avoid the evil opinion you might conceive of my ſilence; and let you ſee that if any one hath anticipated me in diligence in bemoaning your affliction, yet they have not ſurpaſſed me in the trueneſs of my reſentment. I muſt confeſs, Madam, that it would be a moſt pleaſing labour unto me, to do ſomewhat which might conduce to your conſolation: Your ſad condition requires it; your qualities invite all that know you, to endeavour it, and the particular affection which I bear you, ſeems to command me to do it. All that which hindereth me, is, that I cannot believe that all the ſmootheſt and faireſt Oratory in the world, can be ſufficiently perſwaſive to mitigate ſo bitter a neceſſity, as that whereunto you are at this time reduced, never again to behold that which you have heretofore ſeen with ſo much delight. I know that upon the like occaſions, one of the chiefeſt reaſons that are propoſed unto us, is the happy condition

dition of thoſe we mourn for. But ſhall I ſo undervalue your merit, or the love which the deceaſed Lord Marqueſs bore unto you, as to imagine that even amidſt Eternal happineſs he turns his eye toward the earth, and with ſome kind of ſigh teſtifies that the joys of heaven are not altogether ſo pleaſing to him as to cauſe him utterly to forget the glory he had in poſſeſſing of you? I will not deny, but that in the company where now he is, he taſteth an infinity of delights. But I know, Madam, that in yours he had incomparable ones: wherefore to wiſh you to aſſwage your miſhap, by conſidering his happineſs, I ſee no likelihood of it: and to tell you, that in thoſe things which are decreed by irrevocable Laws, the only expedient is to diſpoſe your ſelf to the obeying of them. I eſteem you too much above the common ſort of people to uſe any ſuch vulgar language to you. I have loſt ſeveral things, which peradventure were taken from me for nothing but only to puniſh me, for an evil inclination I had to love too violently. But all the remonſtrances which were made me, have proved ineffectual to me, it would ſavour of injuſtice for me to deſire a reſolution from you, which I could not obtain from my ſelf. Time which ends all things was mine only remedy, and queſtionleſs, Madam, it will be yours, though you ſtrive never ſo obſtinately againſt it to hinder it; His proceeding is ſlow, but the effect is infallible. Contribute you as much as you can towards it. I do not mean you ſhould forget your Husband; your obligements towards his whole family are too well known to me too adviſe you to any ſuch thing, and you are to wiſe to take any ſuch evil counſel. I would have you only debar your memory

mory thoſe objects, which will not ſuffer you to call him to mind without regret. The humour of melancholy willingly cleaves to thoſe imaginations which entertain it. When any ſuch preſent themſelves unto you reject them, and receive but ſuch as may ſerve for a paſtime to you. Eſpecially Madam have a care to reap his benefit by your loſs, that Fortune, which now hath ſurpriſed you unawares, may find you better prepared hereafter; you are young, and conſequently may live long, it is likely this is not the laſt bickering you will have with her. Let her know, that if ſhe have got any advantage over you, ſhe muſt not ſo much impute it to her own force, as to your heedleſneſs; and that whenſoever you ſtand upon your guard, it will be in vain for her to attempt you. Conſider that in your own miſhap, which you have alwayes neglected in others. That glaſs is not ſo brickle, as what it is moſt conſtant in mans proſperity; and that all thoſe Epithets, of Dream, Shadow, ſmoak and wind, which we commonly give to this wretched life, are yet too glorious titles, and high compariſons to expreſs our infirmity. It is not a thing which needs to be much inculcated, virtue being ſo natural unto you, and you having continually before your eyes the Counteſſe's example, which is the beſt I can propoſe unto you. The dammage is common to you both, but the experience ſhe hath in all things of this world hath endowed her; if not with more courage, yet with more inſtruction to overcome her adverſaries. She hath ſtill ſtood upright amongſt ſo many falls and ruins ſhe hath ſeen in this unfortunate age; ſo that without any injury to her we may ſay, ſhe withſtands this misfortune as victoriouſly as all the other that have heretofore

heretofore aſſaulted her. To that I remit you, and to Gods aſſiſtance, of whom ſo beautified a ſoul as yours, may expect any thing. I implore it for you with all mine heart, and beſeech you Madam the ſame be alwayes continued in your favour as your ſervant.

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5. *A Letter of Conſolation to a Lady upon the death of her Husband.*

By Monnſieur Auuray.

Madam,

I Was thinking on your Victory, and intended to write to you upon that ſubject, when the news came to me of my Lords deceaſe. Truly the news did much aſtoniſh me, and I know not wherher this loſs hath not cauſed more alteration in my mind, than in your houſe. In ſuch a condition where mine aſtoniſhment takes away my freedom of diſcourſe, I ought from thence to take a firm reſolution, and am ſorry to imploy my Pen upon the reſentment of this misfortune, which I had deſtined for the good ſucceſs of this buſineſs of ſo great concernment, where Juſtice hath ſhaken hands with truth, rather than with the power of your adverſe party. After this inconſtancy of Fortune what can I ſay unto you, only that we muſt be diſſident of its and ſeek to ſhun the means of its tyrannie even in the midſt of its fawnings and treaties of Peace. Her kiſſes are alwayes contagious, and the fruits ſhe yields, and which charm the ſight, oftentimes bring poyſon along with them. Accuſe not Heaven in this, as if it bore a particular hatred againſt you; this deadly aud deplorable miſhap, hath in our days been ſeen to befal, the chief Crown of the world, when the loſs of a Monarch

Monarch who could have been wiſhed never to have dyed, carried mourning into the very heart of joy, and ended the Feaſts, and Triumphs of a flouriſhing State with the fears of a Tragedie, whoſe horrour is not yet forgotten. This is not the firſt time the Sun hath been overtaken with a tempeſt, and that the ſame day hath ſeen the Earth in danger of burning, and of a deluge. Pleaſures laſt but a while, their beginning and ending are in a moment. The ſame hour hath ſeen Emperors raiſed to a Throne, and lying in the duſt; misfortunes takes their original from Pleaſures, and oftentimes ill fortune is the Daughter of an excellent Mother. And if we will believe the Fable; when the Gods could not make one compoſition of joy and ſadneſs, they ſet them in the call of one another: ſo that a calm preſeges a ſtorm, and an exceſs of perfect health, is a Prognoſtick of a great ſickneſs. It is an old truth, for which we are beholing to ſome curious mens obſervation; That the very ſame motions of the Muſcles and Nerves cauſing men both to laugh and weep, do mark upon his viſage annoys and contents. Although all days be Brothers, yet you ſee but few like one another, and therefore the laſt day muſt be the Soveraign Judge of the life, and give the Sentence of good or evil. The manner after which we are born, doth not ſeem to give us a taſt of continual Pleaſures upon Earth, they are waters which alwayes run, yet are ever very pure. We find tares amidſt flowres, and many times Poyſons are mixed with things neceſſary for mans ſubſiſtance; thorns and Plants which bear Poyſon, bloſſom as well as the reſt: and we find dangerous ones, very like thoſe that are Salutiferous, as it were purpoſely to deceive

deceive us. No man breathes, but at his firſt coming into the World, and never a Hiſtory makes mention of any more than one man, that came laughing out of his Mothers Womb. Doubtleſs nature can beſtow no worſer a gift upon us, than a long life, and can do us no greater Courteſie, than to take us quickly out of a place, from whence all the Elements ſeek to drive us out. Heaven it ſelf hath made three parts of the Earth inhabitable for us by reaſon of the exceſſive heat and cold of the Zones. The Sea ſteales a great deal from us, though its thefts be not ſo well known unto us, and all this is but to make man know, that he ought elſewhere to ſeek a place leſs ſubject to changes. We have ſeen both happy; and wretched men, cut off the thred of their life, to hinder the changes of Fortune. Witneſs thoſe drinks ſo carefully preſerved in ſome Cities; where there was Judges, made a purpoſe to give Poyſon to thoſe whom their miſeries obliged to ſeek after death. I have obſerved ſome that have ſhed tears upon Infants Cradles, and rejoyced at their Funerals, and over their Graves. They need no Comforters, for the very thought of thoſe adverſities man is ſubject to, cauſed them to be be better contented with their laſt, than with their firſt day. And I profeſs, I will approve of that ancient Cuſtom which regulated the mourning of afflicted Perſons, agreed Reaſon with Piety; giving them liberty to ſigh, and preſcribing them a time to ceaſe, and return to their former condition, wherein grief had ſeized them.

This leſſon is ſo well known, namely, that we are born to dye, and we have ſo many, and ſo frequent

frequent examples thereof, that he would be eſteemed a Mad-man, who ſhould think himſelf to be immortal. But when I conſider that we muſt ſleep, if we will live, and that reſt is not leſs neceſſary than food; I find it moſt ſtrange, that Life cannot ſubſiſt without the Brother of Death. Theſe are Laws to which our conditions are ſubject, and which ought to be a comfort to us, ſeeing they are every where inviolably obſerved. It is an eaſie matter to overcome grief, againſt which, patience never takes up Arms, but it overcomes it. This vertue ſhines more in ſuffering, than in reſiſting; and its ſtrength conſiſts, in acquieſcing to an evil which we cannot withſtand. It hath cauſed ſometimes a dew to be found in the midſt of fear, and hath born the Souls of Saints through a torrent of Torments. It can give a fair outſide to bondage, and draw comfort out of the ruins of Families, and ſeek fruits of Life, even in the very boſome of Death. Nevertheleſs, I will not deny but this was an incomparable miſchance, and that the death of my Lord your Husband, even half laid you in the Grave: Your grief is juſt, and it is the leaſt thing your Soul can do, to diſcharge its ſorrow by the tears of the Eyes, cauſing its ſervants to mourn for ſo great loſs. But I muſt likewiſe believe that having ſatisfied the firſt Reſentments of nature, you will renounce the benefit of the Law, which grants Women a year to mourn for their Husbands. Truly I ſee not any ſo, but I attribute the violence of their extaſie to their ordinary weakneſs, and it were a great cruelty to forbid them that eaſe of mind which is ſo habitual to them; for as the rain appeaſes the wind, ſo tears

do

do calm our Sighs. But when I again conſider how your body only participates of your Sex; and that one may obſerve ſuch Reſolutions in you as may ſhame the greateſt courages, I may juſtly boaſt of having found that Woman of Valour which the Scripture makes ſo hard a task of finding. One ſhould much wrong your conſtancy to offer it Weapons. Thoſe who know you, will let you alone, knowing you will overcome in the fight, and that grief is not able to give you any wounds, for which you cannot find preſent remedies. Your vertues which are all Cordial, and predominate, will quell fortunes inſolency, and make it a ſlave to your will. Why ſhould I lie? if you were leſs vertuous, this long ſeparation might have filled your ſoul with trouble, and much diſordered your humours. But you know that afflictions are of ſeveral taſtes, as the Red waters of *Egypt*, which ſeemed moſt pleaſant to Gods people, and were very hurtfull to their Enemies: ſo that your patience in bearing what Heaven inflicts upon you, is an aſſured ſign of its love towards you. Though honours and pleaſures may raiſe us to a degree of Eminency, which may cauſe us envy, yet they are not the ſureſt way to the habitation of glory; we cannot ſo eaſily diſcover Heaven in a Country full of Mountains, as in a plain and Champion place; and delights are like Clouds, which cauſe night at midday. He that had his ſight reſtored him by the gall of a Fiſh, and he that dyed with taſting a little Hony, may be ſufficient proofs to us of this truth. But my fear of troubling you with tediouſneſs cauſeth me to abſtain, and bury in ſilence thoſe many examples, I could produce out of Scripture, how divers ſorts of griefs have been cured, and finiſh this

this diſcourſe, wherein having to do with ſuch a generous ſoul as yours, all I could ſay would prove unprofitable, were it not a deſire to confirm unto you that I am,

Madam,

Your moſt humble, and obedient ſervant.

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6. *To* Monſieur de Termes, *upon the death of his Son.*

By Monſieur Malherbe.

SIR,

I Juſt now received advice of your Sons death, and he that brought me the news, put likewiſe this vanity into my head, that of all thoſe who might upon this occaſion ſeek to comfort you, I ſhould be the man whom you would moſt willingly hearken to, and had moſt power of you. Sir, there was never ſo bad a father, that felt not ſome grief at the loſs of a Son, were he never ſo vicious; wherefore having alwayes known you to be of a very good nature, and your Son full of moſt amiable qualities, I cannot chuſe but confeſs, that you would ſeem to be very inſenſible, if you ſhewed not a touch of lively grief in this new and unlooked-for dyſaſter. Friendſhips begotten by opinions begin lightly, and end in the ſame manner. Thoſe which ſpring from natural affection, take ſuch deep root in us, that nothing but a prodigious violence is able to pluck them up. But Sir, when you have done all you can, given your ſelf over to deſpair, and to pleaſe your grief, diſobliged all thoſe who have intreated you to be a little more ſparing of it; Queſtionleſs time will work that upon you, which reaſon could not obtain from you. You have had a great loſs, I confeſs it; and

it would be a moſt injurious complement, to ſeek to mitigate your complaints, by calumniating his merits for whom you grieve. But what pretence could you have to perſwade you, that you ſhould never loſe him? I have heard of ſome perſons, and families, to which God hath granted many extraordinary priviledges: but, never to die, is a priviledge I could never yet hear was granted to any man: Look upon all thoſe Illuſtrious families you know, and ſee if you can find one that hath not ſhed tears upon the ſame occaſion you now doe; let us lay aſide private conditions. If there be any in the world that ſavours of greatneſs, it is at the *Louvre*. Yet notwithſtanding (omitting things paſt) doe we not ſee at this preſent our good and beautious Queen, Mourning for the death of the King her Father? A Father who loved her incomparably; and a King, who had little leſs than the fourth part of the world, within the extent of his Dominions. No, no; Death is not an Enemy to any one particular Nation, or Family, but to all mankind; and as there is no remedy againſt its neceſſity, ſo its rigour ſuffers no exception. As often as we ſee our neighbours doors hung with black, ſo often are we warned that ours may wear the like garment next.

I know you will ſay, that by order of nature the Father ſhould die before the Son; it is the Fathers and Mothers common Language. But to what purpoſe would one have death follow the affections of nature; ſhe profeſſing her ſelf to be in the World for no other end, but only to ruine it? Years are all compoſed of twelve months; It is a bound to which they alwaies arrive, but never go beyond:

Our

Our lives are not alike; their length is measured by the will of him that giveth them. He gathereth the fruit while it is green; He stayes till it be ripe; he lets it hang while it is rotten: Whatsoever he doth, the Creatures owe this submission to their Creatour, to believe he doth nothing unjustly. He doth no wrong, neither to them he takes away young, nor to them whom he suffers to grow old: To ask why he doth things with such diversity, is to Question that which peradventure we shall not be resolved of, until we come to a place where there is a greater light: now we are in such a darkness as renders all your curiosities unprofitable. There are Plummets to sound the deep Abysses of the Sea, but none for Gods secrets. Believe me, and put this trouble out of your mind; it cannot stay there without diminution of your honour: you have rendred due obsequies to that Son which you have lost, think now upon them which are left you. They are branches of the same stock, and give you the same hopes; take you the same care of them, and live to assist them. I conjure you to it by that charity, which is the cause of your sorrow, and by the extraordinary affection you always did bear to your Wife. You are bound to give her all good examples, give her this, to conform her self always to the will of God; and take heed lest if you should grow obstinate in grieving your self, she who is of a sex, where tenderness of heart seems to be commendable, should grow to such extreams as might add a second misfortune, to this which is already befallen you. Finally, Sir, remember you have a brother, whom not only ours, but all other Forraign Courts hold to be a Mirror and pattern of vertue: You are bound to him as much as

you could be to a father; Bear him that reſpect, to think, that whatſoever Fortune takes away from you, if ſhe ſnatch not him away, you have enough. You were alwayes ſo addicted to glory, that when *France* hath been without jarrs, you have gone into *Holland* and *Piemont*, or any where, where you have heard of Wars, to go in queſt of it. Let none therefore have occaſion to ask you what is become of your courage. Victories which we obtain from our enemies are never ſo far our own, but that we owe part of them to fortune, or to ſome aſſiſtance we have had elſewhere. Thoſe which we lawfully call ours, and wherein no body can claim any ſhare, are the Victories we get over our own Paſſions, when in deſpight of them we keep our minds undiſturbed, or ſet them again at reſt, if any troubles have ſtirred them. I am not ſo ſtupid as to imagine to tell you any thing, you know not far better than my ſelf. But the inclination you have alwayes had to eſteem me more than I merit, and to love me better than I deſerve, obliging me to render you all manner of Services I am able; I thought I could not without a brand of manifeſt ingratitude but contribute ſomewhat towards the eaſing of your grief. If I prevail, I hit the Mark I Aim at; if not, I ſhall at leaſt have teſtified how much I value your favours, and how much I deſire to continue your love, and remain,

SIR,

Your moſt humble, and moſt obedient ſervant.

T

7. *To a Magiſtrate upon the loſs of his Children, who dyed of the Peſtilence.*

By Monſieur Auvray.

SIR,

I Come alone after your crowd of friends, which I have ſuffered to go before me, to ſpeak with you apart. I imagine they have found you more conſtant than *Tiberius*, who himſelf made the Funeral Oration upon his ſon's death; and that they came from your houſe full of amazement, to ſee you ſo reſolute and undaunted in the midſt of a ſtorm, as if you were the maſter of it; Yet ſuch a Popular misfortune befalling your family, cannot chuſe but ſometimes give you ſad and troubleſome thoughts, ſpight of all thoſe great buſineſſes which attend your place. The ſorrow which I conceived, making me to judge of the greatneſs of your grief, obliged me at laſt to witneſs it ſome way unto you, and ſhew I ſuffer with you in an evil, which by reflection is ſo common unto us: And if I have hitherto deferred it, it was to let time give your firſt wound the dreſſing, fearing to fall into that Sophiſters Error, who unſeaſonably preſented a Treatiſe of Juſtice unto the Emperor, when he was employed in Martial affairs, and thought nothing unjuſt, but what reſiſted him. Now ſeeing I can no longer delay it, I am reſolved to ſhew you an operation of Spirit, wrought by the death of your children, and ſtrew (as well as the reſt) ſome few flowers upon their graves.

But ſeeing few words muſt be uſed to great Griefs, as to mighty Kings, and that a ſolitary ſilence which continues them, is more acceptable than the converſation of men, who ſeek to divert them; I had almoſt laid away my Pen, and ſhaked off the deſign of writing to you. I fear my

reaſons will add to your ſorrows, and the force of Love deceive my hope of moderating your grief. If my duty did not oblige me to witneſs the reſentment of all thoſe who belong unto you, and are oppreſſed by the ſame ſadneſs, I would have ſurceaſed writing upon a Subject wherein you are able to inſtruct others, and make books in which even Philoſophers might find matter to comfort them. You need not read St. *Auguſtine* nor *Seneca* to mitigate your grief, you draw comfort from your ſelf, and the leaſt of your vertues is ſufficient to heal you. This adverſity, to ſpeak truth, is not one of thoſe which ſurprize the Soul only, it ſeizeth upon the ſenſes, and ſo diſturbs the whole inward man, that the outſide preſently bears the marks thereof, and the body falls into a languiſhment which leaves it without any other motion, but that which ſighs force it unto. I queſtion not but you are ſubject to the ſame motions as our Saviour was (in his Humanity) for the death of *Lazarus*; but I likewiſe believe you have not been long without that moderation which Heroick Spirits, like yours, ſhew as well in adverſity, as in proſperity. The firſt motions are free, and owe no tribute to reaſon, but though we ſuffer them to come, we muſt not follow them; we muſt therein do like thoſe mighty Rivers, which run into the Sea, without mixing with it: imitating the Bee which gathers Hony out of bitter Thyme. Grief is a natural diſeaſe, whoſe cure is not deſperate; ſomtimes it is ambitious, and ſeemlineſs only obliges it to cloath it ſelf with ſuch ſad appearances as cauſes us to look pale and wan. It is a Domeſtick Enemy, ſo much the more dangerous, becauſe it hath a pleaſing and alluring look, and puts on ſometimes the habit of Vertue to deceive us, like

unto

unto those moving fires which light us only to lead us to some precipice. And as Comets shew bigger and fairer than any other Stars, yet never presage us any good.

It is a Poyson which works strongly, if not carefully lookt to: a Passion commendable but for for a time. We ought not to be insensible, and receive blows like a stone which hath no feeling. Wisdom hath Precepts that are not barbarous; it prohibits not the use of tears, but causeth Reason to follow close after, to the end that fair Light may disperse all the clouds and tempests stirred up in the most abject and weak part of man: common and vulgar souls wait upon their griefs ending, while it is proper to great courages to stop their course.

Of a truth, the excess of an abundant love (such is a Father's) hath great priviledges; it is above the Laws of Constancy, and tramples over respects, and dignities. Have not Senators sometimes wept for their Children as well as you? and have not blushed under their Purple Robes to shed tears at the end of their Lives. In a word, wise men who give examples, govern the world, and follow the best opinions, would hold all those to be cruel, which do not as you do, upon the like occasion as this you mourn for. If that Sect were now living, which was so great an Enemy to all motions of Love, I think it could hardly find any remedies fit for your grief, and would questionless confess, that if all children were such as yours, their fathers grief for the loss of them would be most just.

Besides, Sir, I come not to surprize the resentments of your soul, nor rob your heart of that tenderness which piety requires of it. Contrary

wayes I come to joyn my ſorrow to yours; and if the dead have any feeling or knowledge of the plaints the Living make for them, I offer my mouth, mine eyes, and Pen to bewail the loſs of your children, ſo long as I live. Alſo you muſt conſider, Sir, that if they died young, their old age was arrived ſooner than other mens, they have lived as long as they ought to live; and he dieth not ſoon, that could live no longer. Howſoever they were come to the end of their race: and that Supream Judg, from whoſe ſentence, there is no appeal, had ſo appointed it. We ought rather ſay, their life is ended, than interrupted; for their Death was no way haſtened by this accident, ſeeing their life was there to have a period. When fruits are ripe in the ſpring, we muſt not ſtay till Autumn to gather them; and it would be the loſs of them ſo to do. Beſides, the faireſt things laſt leaſt time. The ſame day, ſees the Roſe flouriſh and die, and man who is the rareſt piece of Gods Workmanſhip and the chief parcel of the World, lives not ſo long as Stags and Oaks: the fire goes out ſooneſt when it flames moſt, and the little laſtingneſs of it, is a ſign of its vivacity: When things are come to that perfection, that they can neither increaſe nor diminiſh, they muſt end.

Finally Sir, it will appear that your tears are not acceptable to thoſe for whom you ſhed them, and that all the World finds fault with you therefore. Fortune, and your vertues have placed you in ſo Perſpicuous a light, that all your actions are known: Men often look upon you, and obſerve even your eyes, ſo that the very time of your grief's ceaſing will be noted. The place you are in, will not afford you leiſure to do it. You muſt lay aſide

ſide your own intereſts, to follow the Common-Wealth's; and moderate your tears, to ſtop thoſe wretches lamentations who caſt themſelves at your feet: ſo that they expecting from your mouth the end of their misfortunes; you have not time to think on that which is now befallen you. Beſides, if you had begotten immortal Children, you had not loſt them; Whereas ſubjecting them to the laws of nature, you ought not to find it ſtrange if they be dead. Trouble not your ſelf therefore, if their day of Triumph hath ſo cloſe followed their birth-day, to arive to which we dayly cruciate our ſelves. It is no news for the Tree to outlaſt the fruit, and Children to arrive to their laſt home before their Parents; where good things, and the object that gives them are Eternal. If they have lived but a ſhort time, their Crown will be no leſs beautiful, being purchaſed by that blood which redeemed the world. You need no Revelation to perſwade you they are in happineſs: God took them in their age of innocency, for fear leaſt evil ſhould deface thoſe beauties which are requiſite in thoſe that behold him. So that weeping for their death, would be as much as grieving for that, at which the very Angels rejoyce, and to be ſorry they are in company with thoſe who daily converſe with us, and are employed for our defence. Death hath not offended your love, ſeeing that having ſet them in a place of glory which is to be envied, it hath made them more amiable. If the King would have your picture in his cloſet, were it not as great an honour as could be done to you? And if God takes two of your children who are your image, is it not a ſign he loves the ſame thing as you love?

It is queſtionleſs, a great teſtimony of his affection

fection to ſecure your wealth, and ſet your deareſt treaſure out of danger. Afflictions are Gods favours, but all men are not capable of receiving them. They make a man perfect; as a workmans Chizel finiſhes a Statue by carving of it. Fire increaſes and mounts higher, when it is agitated by the wind, and gains force by its contrary. The flint yields no fire unleſs it be ſmitten; muſical inſtruments yield beſt harmony, when they are ſtronglieſt touched. In a word, Laurels grow not in womens arms, nor within our houſes. That peradventure which touched you moſt, is the kind of death which hath ſnatched from you theſe ſpringing flowers; But yet you have here alſo wherewithal to comfort your ſelf; ſeeing two great and mighty Princes, who were both juſt and potent, died of the Plague at the ſiege of *Jeruſalem*; and that *Alphonſo* King of *Spain*, and *Marcus Antonius*, who was the ſon of a Conſul, came to the like end, an evident teſtimony, that great men herein have no more priviledges than others, and the moſt contagious diſeaſes reſpect neither the Purple of Kings, nor the Philoſophers habit. It was the ſcourge which *David* made choice of, as the mildeſt; deſiring rather to dye by Gods hand than mans. Grieve not becauſe your children enter into glory at the ſame door as *Lewis* did, who gained Heaven, while he was about the conqueſt of the holy Land; and leaving them in their repoſe, look here below upon the hopefulneſs of your two eldeſt; they are thoſe will make you live after death, and will themſelves grow old in offices, that enſuing times may not have leſs happineſs than ours, and they yielding you Nephews, your family may have men as deſerving as your ſelf to ſerve the ſucceſſors of this Crown.

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As for my part, Sir, ſince it is our families hereditary right to yield you ſervants; I ſhall more eſteem of your ſucceeding my Parents in their deſires, than in their wealth, and will alwayes ſeek opportunity to be as they,

Your moſt humble, and moſt obedient,
Subject and ſervant.

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8. *To a Father upon the loſs of all his Children. Written by Monſieur* Auvray,

SIR,

THere muſt be ſtrong reaſons to comfort a man in great afflictions, and I having but weak ones, would not ſo much as have thought upon bringing you any remedies: but that I knew you had at home both better and more preſent. My chiefe deſign is to endeavour to make you break that deep ſilence, which hath made you ſo ſolitary, that one would imagine death had at the ſame time taken away your ſpeech, when it ſeized upon your Children. This laſt which you now have loſt and ſaw but clay enough to make it a Chriſtian, and place it in the number of the Elect, hath queſtionleſs touched you more to the quick than the other, having almoſt committed a paracide in its birth, by depriving her of life who gave life to it. I am ſure, it put you in mind of the others you had loſt, and renewed the former tears which you had ſhed upon their Tombs. Yet what would you ſay if I ſhould fall to reproving, inſtead of comforting you? You loved your children, and now you grieve for them: muſt one grieve for Love? Grief hath this great evil in it, that it is not only unprofitable, but ingrateful, ſeeing when we are grieved to the the utmoſt, we reap nothing but annoyance

by

by it, and it takes away from us the remembrance of thoſe contents we formerly received. It is, methinks, too ſtrict an injoyment of things, to eſteem only the preſent; and rank thoſe that are paſt in the number of thoſe which never were: Joys for what is paſt, and hopes of what is to come are but affected things; yet yield no ſmall content. Expectation of good, and the remembrance of that which we received two years ſince, pleaſe our mind after their own faſhion. It is true, that the future is not ours, but that which is paſt, Time himſelf cannot take away from us, and cauſe us never to have been happy after he hath once made us ſo. Our mind is not like the *Danaides* Sieve which never could hold any water; after pleaſures are once entred into it, it lyeth in our power to retain them there, ſo we have never ſo little memory.

How many great perſons have ſeen their Children go before them, and never ſo much as altred their countenance? How many have been known to dry up their Tears, at the fire which turned their Bodies into aſhes. And from their Funeral Pile go to the Senat, to accuſe vice and defend vertue? Beſides, you daily go on the ſame way they went; have a little patience, and you ſhall ſee them again, never to looſe their company. Think not time long, you are running after them, and Time which muſt eaſe your grief, brings you along as faſt as you can, to the place of their abode, Are you not ſorry they have out-gone you? To complain becauſe they are dead, is to bemoan their too quick arrival to the Harbour. After we come into this World, there remains nought for us to doe, but dye; and we come into this

this life, but only to go out of it. Of all what muſt befal us, nothing is more certain than death, and we complain of a thing wherein no man as yet was ever deceived. You will tell me they died young; and doe not you know, that thoſe who live longeſt, ſometimes live leſs than others? Experience hath truly ſhewed us, that thoſe who paſs over many years, endure not leſs croſſes, and hinderances; Life, of it ſelf, cannot be taken for good nor evil, it is rather that which makes you taſte of both.

It is true, they might have performed wonderful things, following your examples and inſtructions; but who knows whether they might not have taken after the greater number, which is not of thoſe who are good. If we well conſider, the evil inclinations and habitudes of youth in this age, children give us more cauſe of fear, than of hope. Yet, I doe not intend you ſhould be made of Bronzo or Braſs, and that you ſhould in this caſe wear the ſame viſage as when you are deciding of Controverſies, and judging between Parties: nor that you ſhould have your love queſtioned, looking upon this Diviſion of your Family, as you would behold the Funerals of ſome unknown Perſon. The dead will be otherwiſe looked upon than the living, and ſeeing thoſe pretty mouthes now ſilenced, which were wont to yield you ſuch pleaſing entertainment; thoſe eyes cloſed that caſt ſuch tender glances upon you; and thoſe delicate hands cold and languiſhing, which gave you ſuch loving applauſes: if your Spirit ſhould I ſay calmly behold theſe ſad Accidents, it would be a ſign rather of ſenſeleſsneſs, than of Vertue.

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When tears eaſe us, we may let them diſtill without reproach: we muſt ſuffer, not command their guſhing out; we ſhed them through affection, not for faſhion ſake; women weep naturally, and the moſt inſenſible for imitation. Eſpecially it is a meer folly to be inſtructed therein by examples, and follow any other motions but thoſe of our own hearts: it is ſufficient to be ſad for our ſelves, without imitation of anothers grief. Sorrow that is not Hypocritical, alwayes hides its ſelf internally, and dares not ſhew it ſelf abroad, for fear of being diminiſhed: that which ſeeks ſpectators, and ſhews its ſelf in Theaters, is never Cordial. Some will ſeek to gain reputation by their Tears, and make themſelves ſad on purpoſe to be commended for it. Yet while they ſeek to reap credit by ſo bad a cauſe, they doe not perceive that the people which ſee them make their wry mouthes, hold them effeminate if they ſhew too much Reſentment, and cruel if they ſeem not to be moved. Let therefore reaſon guide us, not fearing that ſhe will oppoſe natural neceſſity: when we are ſmitten in the right place, queſtionleſs ſhe will yield, ſeeing ſhe approves of tears in Magiſtrates eyes, who are both States-men, and fathers of a Family. There is no vertue that takes away our ſenſes: wiſe men enjoy ſorrow as well as other men, but their ſpirits bear it in another manner than vulgar people doe. Tempeſts, which may moleſt a Pilot, doe not take away his courage; his vertue is not ſeen in a clam but amidſt tempeſts; his body may be ſometime carried up to the Stars, and ſuddenly again down into Abyſſes; he muſt follow the motion of the waters and veſſel: Let the skie fall, the Earth

riſe, and let the World be turned upſidedown, his mind will never be diſturbed. I confeſs there is more pleaſure, in making known ones vertues, and ſhewing moderation in good, than in bad fortune. *Phidias* was admirable, even when he wrought in baſeſt and moſt abject materials; yet not comparable to what he could perform upon *Ebony*, *Alablaſter*, or *Marble*: he did all things perfectly well, as far as the ſubject he wrought upon would permit, but his richeſt Pieces were alwayes the rareſt: And to ſpeak truth, Vertues are more reſplendent amongſt riches, than in poverty: Gold conduces much to the ſetting forth of a Diamond: it is eaſier to goe well amidſt Roſes, than amongſt Briers; in ones native Countrey, than in baniſhment. This is all Sir, I intend to ſay to you concerning your loſſes, and of your vertue which are both incomparable. And whereas many do bemoan, ſo they alſo admire you: and your conſtancy cauſes as much aſtoniſhment, as your misfortune. I know ſome, who ſeeing your ſufferances, are more touched with envy, than compaſſion, and would not, peradventure, refuſe to fall into the like diſaſter, if they were ſure to appear as couragious and conſtant as you do. I conceive you have ſome joy mixed with your diſpleaſure, which moderating it, hath given me leave to expreſs unto you the duties of,

SIR,

Your ſervant.

9. *To*

To Monſieur des Hameaux, *chief Preſident of The Court of Aſſiſtants in* Normaody, *upon the Death of his Father.*

By Monſieur de Boys-Robert.

SIR,

I Have not ſhewn my ſelf ſo ready to condole with you, for the death of your Father, as I ſhould have been: believe not tho, I beſeech you, that I have had leſs reſentment of it, than any of the reſt of your friends; and amidſt the reſpect I bear to your juſt tears, impute my ſilence only to diſcretion. I believe verily, that I have been more touched with this loſs, than any of thoſe who have written to you about it, ſeeing I have felt that grief in my heart, which they peradventure wore but at their fingers ends. But when I conſidered the continual and extream pain he lived in, whom you now mourn for; I thought it had been more convenient to pity his too long and troubleſome life, than lament his death which hath delivered him out of a great deal of miſery. Had he left you in ſuch years, wherien his direction had been yet needful for you, and that he had not arrived to that age, within which mens longeſt life is bounded, yet I ſhould not have needed to trouble my ſelf to ſeek out expreſſions to comfort you, knowing your ſpirit ſo well as I do; for I know leſs than you have, would be of force ſufficient to encounter with the greateſt evils. But God be praiſed you have gone through all thoſe degrees of Honour, that were requiſite for the raiſing you to the eminency of his place; and death (which in all likelihood, ſhould long before have ſeized on him) ſeems to have favoured his deſigns and your expectation, by giving him as much time as he deſired to put it into

to your hands. Now that you are heir of his Wealth and Honours, and out of that trouble which his perpetual ſickneſs cauſed to your mind, and at ſix and twenty years of age poſſeſſed of one of the chiefeſt Dignities of our great Province: ſhould not I be ridiculous, if I did bemoan you? and you unjuſt to exceed in grief for him, whom your vertues cauſe to live again? For my own part, I do not believe you needed any mans advice, to reſolve your ſelf againſt this loſs, and that your own reaſon hath furniſhed you with as much aſſiſtance as you could have deſired from your friends. If I had written any ſooner, while your grief was yet freſh, I might have drawn ſome ſorrow out of our common reſentment. But I know you would not willingly have me offer violence to my Pen's freedom, which only delights in Pleaſant ſubjects This is all the excuſe I ſhall make; for having ſo long deferred this teſtimoniall of the duty I owe you; Aſſuring you, Sir, that I am,

SIR,

Your ſervant, &c.

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10. *Of Conſolation to the moſt Illuſtrious Lady Marqueſs of* Chaumont *upon the death of the Earl of* Tournon *her father.*

By the Lord Riolant.

Madam,

I Marvel not, that the rareſt wits (though in that moſt ill adviſed) have gained no other reward or recompence for their watches, but an extream diſpleaſure, for having been unwelcome gueſts unto you. It was an importuning, and diſpleaſing of you, or rather a kind of Tyranny, under the pretence of friendſhip, to ſeek to make you impaſſible

in a grief, which would turn to ſhame if it were not felt. Not but that their writings might have forced even ſorrow it ſelf (if it could have rid them) to have taken comfort; But becauſe your grief (at that time having predominance over all other Paſſions) could not have yielded to any reaſons that would have preſumed to preſent you any comfort. Thoſe Swan-like notes are yet harſh in your ears, to which nothing ſeems ſo pleaſant as thoſe birds tunes which preſage death. This advantage perſwades me, that my voice will be as acceptable as theirs was diſpleaſing to you, for it proceeds only from that ſadneſs which poſſeſſeth you. It hath forſaken and quitted thoſe hardned, or rather inanimate bodies, which would, or could, endure to ſee your eyes without tears; your breaſt without ſighes, your ſoul without ſorrow, and your tongue without laments; having had ſuch a loſs, as no diſaſter can now befal you, that may be compared to it. No Madam, let no ſuch pittileſs gueſts be welcome to you. Let your Cabinet door be ſhut againſt them, ſeeing that they grounded themſelves upon the opinion of thoſe unnatural Philoſophers, who totally forbid their wiſe men the uſe of ſighs, theſe would be as barbarous as they in hindring yours. Yet I believe not but ſeeing you a fatherleſs daughter, they would be more pittiful then their Sect permits them, and forgetting the care of comforting you, would help to bemoan your loſs. Their ſouls, were they never ſo obdurate, would learn to becom ſenſible, and their eyes void of all moiſture, would find the uſe of weeping by your example. Weep boldly then, ſeeing none is againſt the delight you take in mourning; and ſeeing that even Vertue it ſelf approves of thoſe Laments which are expreſſed

expreſſed upon the firſt commotion of Nature. Weep Madam, ſigh, and be ſorrowful. Sadneſs cannot be exceſſive in ſuch an evil, and nothing ought to hinder you from it, ſeeing your grief will yeeld you ſome kind of pleaſure. Oh how happy ſhould I have eſteemed you in your misfortune, if your Honourable Father had been endowed with leſſe perfection, that he might have been leſſe lamented. But the *French*, and all ſtangers confeſſe, that *Europe* hath not eyes enough to weep for his loſſe, nor ſtreams of tears enough to expreſſe their grief, which notwithſtanding is not great enough to equal their misfortune.

The peoples ſighes are doubtleſs extream, the Great ones laments exceſſive, and yours beyond compare. But let you and them mourn for him as much as you can, or will, yet can you not do it as much as he deſerves: and he that would diſpleaſe you beyond meaſure, need but to adviſe you not to be afflicted. Yet if I perſwade you to tears I mean they ſhould be tears of compaſſion, and not incompaſſionate. I would have your courage ſtricken, but not overthrown, your ſpirit moved, but not tranſported; your ſelf wounded, but not conquered, not exempting you from the Commotions and troubles of the mind, but wiſhing you to regulate and moderate them by reaſon. The ſence which you have of ſuch a loſs authorizeth your tears, but Vertue forbids you the exceſs of them. Forget nothing of that which your duty and misfortune obliges you to; but yet do nothing which may call your conſtancy in queſtion. Take heed for juſt actions. Think not, Madam, that I mean to dry up your tears, I will but wipe them off, and if I thought they could revive your father, *I* would

deſire of heaven they might never ceaſe. But nothing leſs, for death is never a whit more pittiful. Alas if that could be ſatisfied with tears, how many gallant warriours, think you, who dyed at the ſiege of *Tory*, would have been revived and gone into *Greece*, to ſee their mothers and wives, who wept and lamented them ten years: Forgo then your complaints, which, unuſeful to any good end, work nothing but evil. Submit to ſuch accidents which cannot be remedyed, ceaſing to look after that which is not to be had. Would you have it ſaid, You will hate your ſelf to gain the glory of having conſtantly loved another? but it would indeed be hating, and not loving of him, to wiſh him upon earth again to endure the diſcommodities of a troubleſome life.

Would you have him hazard Eternal bliſs, to regain infallible unhappineſs? and ſeeing himſelf ſecure from the malice of Fortune, Men, and Death, again return into thoſe fears which are inceſſantly cauſed unto us by theſe three enemies. It were a kind of madneſs perpetually to afflict ones ſelf for him who ſhall never ſuffer again: and as it is cruelty to weep for none, ſo it is envy to weep for one that is in happineſs.

I would continue in relating to you all the reaſons which are uſed upon ſuch ſubjects; were it not that abuſing your patience I ſhould offend the excellency of your Rare Spirit, endeavouring to entertain ſo great a thing with ſuch weak Diſcourſes; and with Vulgar Conſolations, mitigate ſuch ſenſible reſentments.

It is true, your grief is too ſtrong to be cured by weak remedies, and my wit too weak to give you reaſons to leſſon it. Yet I will not ſtop in ſo fair a way,

way, seeing you have means sufficient at home to facilitate your perfect cure.

I pray Madam, let me ask you, whether it be the grief of being separated from your Deceased Husband which Torments you? or are you troubled by reason of the sorrow he might feel for abandoning of you? You will surely answer me, It is both, and I confess, I verily believe it. What a father was it? do you see him come out of his Grave to comfort you, and tell you that he died most contentedly, having left his good daughter (for so Madam he was accustomed to call you) Wife to one of the bravest and wisest Lords that ever FRANCE bred, and to have seen you not only a Wife, but also a Mother, and a Mother to three young Lords, who will one day be an assured, and Honourable staffe of your old age, and to him a Memorable Posterity.

But seeing your plaints have been permitted you, and that after your weeping you must at last be resolved; yield unto your self reasons of Comfort, as you have been curious in finding out such as might authorize your grief.

You will questionless answer you, You expect them from me, seeing I have voluntarily offered my self thereunto. I will Madam, and you must suffer me to tell you that the loss of a Father, especially of such a Father as yours was, is infinite; Yet you ought to consider, that we must dye, and that it is the condition of all humane things, but especially of rare and beautiful ones: That Lillies die as soon as they are born, and Roses wither as soon as they are bloomed. You will surely acknowledge, that it is more necessary for men to die, than to be born and that consequently, grief grounded upon the decease of any, is unprofitable. But are not

you like one of thoſe Phyſitians, who when they are in health have ſtore of remedies, for all manner of diſeaſes? But being ſick they know not where they are, they are blind in their own diſeaſe, and are forced to ſend for others of their own profeſſion. No Madam, your ſoul is too ſtrong to be caſt down, and too couragious to yield to afflictions. I know your grief is great, but I likewiſe know it is not ſo obſtinate, as not to yield to your own remedies. That is to look upon the favour God hath conferred upon you, in not cauſing you to feel that ſorrow which commonly is inflicted upon thoſe whom news is brought from far, of their parents deceaſe. I beſeech you, Madam, conſider what a content it may be to you to have tried all manner of remedies for his recovery, and have omitted nothing that a daughter could do for the prolonging of his life that gave her hers. What happineſs, what favour, and content, was it to have him dye in your arms, with ſo many rare expreſſions of words, of zeal towards God, and prayers to obtain forgiveneſs of thoſe (if any) whom he had offended? What happineſs was it alſo not to have been affrighted with hearing him dead, if fainting with wounds, ſtifled under a heap of dead bodies, trodden to pieces under Horſes feet, his Sword in his hand, harbouring revenge in his Soul, Oaths which rage in ſuch occaſions puts in mens mouths, without the honour of a Tomb, lying at the mercy of fowls and beaſts and void of trouble to ſeek out his body in a Field of battail? Who would not then blame your tears if they continued, and who could maintain them to be juſt, if they had no ends? They would not avail him for whom you ſhed them. You could not

not move the deſtinies with your tears and complaints, they have no ears to hear, nor eyes to ſee you. If they had either, their pitty, though mercileſs, would force them to grant you that which once they granted to *Orpheus*, and then again would you fall into that trouble which he was not able to avoid; being forced to weep again for that which you would (as he did) loſe again, there remaining nothing to you of your enterprize; but the re-loſing of that which you could not keep. And if they had both eyes and ears, and that they ſhould for your ſake once more break their laws, what could you hope to gain thereby, ſeeing heaven hath poſſeſſion of that which you deſire? See what would become of your reputation, if you ſhould alwayes mourn for that which ought not to be mourned for, being the laws of life oblige and bind us to the laws of death. And death is as well an eternal part of our ſelves as life, which doth but only guide us the way to death, and without death we could never attain life. So, Madam, I am aſſured your thoughts will be alwayes framed by wiſdom, and your actions will not give your vertue the lye. And as *Eumenes* ſaid, he would never acknowledge any to be more mighty then himſelf, ſo long as he had his ſword in his hand; ſo you will not be overcome, ſo long as you have your own reaſons aſſiſtance. And all theſe conſiderations make me believe, that your grief will be to your ſoul, as rain is to Scarlet garments, which it wets but never diſcoulereth; and promiſe me that theſe diſcourſes will do no more to you then the ſhelf rain doth to Rocks, waſhes their outſide, but never wets the inſide of them. I will therefore end, Madam, and for a loſt comfort which com-

prehends all others, conjure you to conform your ſelf unto the will of God, from whom depends all our Reſt. I as much deſire Him to aſſiſt you, as I wiſh theſe lines may be pleaſing, and irreprovable witneſſes unto you, of the ſervice which I have vowed unto you being,

Madam,

Your moſt humble and moſt obedient ſervant.

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11. *To the Princeſs of* Conty *upon the death of her Brother, the* Chevalier de Guiſe; *which was killed by the breaking of a Cannon he ſhot off.*

By Monſieur de Malherbe.

MADAM,

BEing hindred from comming to St. *Germain* by ſome affairs, yet deſiring not to fail in my duty, I daily inquire of your health: My manifold obligements make it dear unto me; and, conſidering in what ſad condition you went away from hence by reaſon of the ſad Meſſage you received of the death of your Brother. I fear time, though never ſo good a Phyſitian, hath much ado to give you any eaſe. All I can hear is, that you ſigh at St. *Germain* as you did at *Paris*, and that all ſorts of objects cauſe you to renew your complaints, that Conſolations are no welcomer to you then they were wont. And finally, that you are in a manner the ſame as you were the firſt hour this dolefull news was brought to you. I know, Madam, that by condemning your tears, one would ſeem to be ignorant of the greateſt Reſentment that Nature can afford. Other paſſions are limited within ſmall bounds, which if they go beyond never ſo little, they exceed good deportment; that of love is

extream

extream laudable when it is extream violent : and I confeſs, that if hitherto you had done leſſe then I ſee you do, I ſhould have abated ſomewhat of the opinion I have of your nature. But now you ſeem to paſs from the love of a brother, to hating of your ſelf, and make your ſervant to apprehend ſome bad iſſue of this obſtinate affliction. I cannot ſo far neglect vertue (whoſe almoſt only ſtay you are in this Court) nor its intereſts, as not to intreat you to give me leave to avoid pleaſing of you, to be angry with your grief; and ſhew you that you cannot without ſhame yield to an enemy, which having no ſtrength but what it receives from your weakneſs, will queſtionleſs give over perſuing of you, as ſoon as you ceaſe to give him way. What doe you mean to do, Madam? What is become of that fear of God, which alwaies made you ſo exactly conformable to his Will? In what darkneſs is that light of ſpirit buried, wherein you were renowned amongſt all the Princeſſes of the Earth, have you been ſo careleſs in conſidering the courſe of the world, that you never noted the inſtability of humane things, which brings forth every day ſome new trouble? And that to find in it a Life without any croſſes, you muſt ſeek among them that laſt but from Morning to Evening? You are ſo neer the Queen's Perſon, and ſo aſſiduouſly with her every where, and at all hours, that none can have ſo perfect a knowledg of her as your ſelf. You ſee there can be no greater piety towards God, no goodneſs towards men more general, nor no carefuller a conduct in Publick affairs: and yet, were there ever any more ſenſible aſſaults then have been given to her incomparable vertue? Reckon up if you can all the aſſaults her

vertue

vertue hath hitherto endured, it will go hard, if after ſo great an example, you cannot patiently ſuffer ſome one of thoſe many adverſities, whereof mans life is full, to touch you. You will tell me you could eaſilier have had command of your ſelf in any other affliction then that which you now endure. I know not, Madam; you have perſons enough yet Surviving, of which if you were deprived, I doubt not but you would grieve as much for them, and uſe the ſame language: But put the caſe it were ſo, and that this were the chiefeſt of all the misfortunes that could befall you: would you exact this ſubmiſſion or civility from fortune, as when ſhe were minded to take ſomething from you, ſhe ſhould ask you what you were moſt willing to ſpare? Is this a courteſie to be expected from an enemy, and a mercileſs one as ſhe is, that having drawn her ſword to ſtrike, ſhe would ask in what Place you would be willing to receive the blow? Know you not that ſhe hath her choice of us, and all we have: and that we muſt reſolve upon the firſt occaſion we ſhall have, to ſee her take any thing away from us, to relinquiſh the reſt alſo to her diſpoſal? I grant your Brothers death was a moſt ineſtimable loſs; I reſtrain it neither to your ſelf, nor yours. The King and Queen whom I have ſeen in your Chamber, weeping for him in your company, and have gone home to your eldeſt Brother to do the like with him, have ſufficiently teſtified unto you, with how much affection they participate of your grief. The whole Court, yea, all *France*, hath done the like. And to ſpeak truth, this young Prince, whom none could exceed in comlineſſe of Perſon, did accompany this Ornament with ſuch a mildneſs of ſpirit, Generoſity of

courage,

courage, and purity of Conſcience, as did no way contradict the opinion every one had of your families greatneſs, namely, that it could Produce no mean thing, But what, Madam, ſeeing he was man, ought he not to ſuffer all that other men have ſuffered who came into the World before him, and that all thoſe who ſhall be born in ſucceeding ages muſt likewiſe be ſubject to? It ought to be ſo Madam; Let there be never ſo much difference in our condition of living, we are all equal in the neceſſity of dying. It is a Law which admits neither diſpenſation nor priviledge. Let us be born under the Splendor of Palaces, or within the obſcurity of cottages; upon cloath of gold, or a dunghil; amongſt *arras tapeſtries*, or Cobwebs; not any any one thing exempts us more then another. I, but he might have lived fourſcore years, and he reached not ſix and twenty. Will you, Madam, be ſatisfied upon this complaint? Remember by what Clock his hour ſtruck; was it not by that Clock, which being framed when ages were framed, by the Author of all Ages, which governs the Sun as the Sun governeth ours, and by an abſolute Soveraignty aſſigns a beginning and ending to all things from one end of the World to the other? And that way, Madam, as we muſt expect no favour, ſo we need not fear any unjuſtice: Your Brother hath not I confeſs lived as long as he might have done, but he lived as long as he ought to do. And if he who lent him life were to be accountable for his Actions, he could ſhew you, that he, when he redemanded his life from him, it was without making him loſe one minute of time that he had granted him to poſſeſſe it. Neither will I ſtop here, Madam; I will have you paſſe from this conſideration to another. How

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doe you know but that for retribution of his extraordinary devotion, that Eternal Providence, which is alwayes diſpoſed to the good of its creatures would not give him leiſure to do any thing which might leſſen the reputation which he had acquired by his integrity, and diminiſh the content his proſperity had given you? Certainly, vices and vertues aſſociate themſelves in our behaviour, as well as joyes and ſorrows do in our adventures: How know you then, but that when he died, the vertues and joyes of his life were come to a period? and whether that were not a great favour to cut off thoſe daies from him which he was to ſpend amongſt vices and annoyances? His inclinations indeed were good, but what pernicious counſellers are the heat of youth, wherein we are ſubject to furious paſſions, the boldneſs of a condition to which all things ſeem to be permitted, and the communication of evil companies, of which in this world itis as difficult to avoid the ſight, as not to imitate them after we have ſeen them? The conſtitution of the body be it never ſo good and ſtrong, will be crazed by converſing continually with thoſe who are ſick; and the reſolutions of the ſoul cannot be ſo ſtrong, but that they may be corrupted by a frequent converſation with evil company. Beſides, would this be a good conſequence, he would alwayes have been a honeſt man, therefore he would alwaies have continued happy: he would never have done no harm, therefore he would never have received no wrong? Fortune uſeth her affections impiouſly, ſhe followeth whom ſhe pleaſes, but never adheres to any. And if ſhe love, it is alwaies reſerving that liberty to her ſelf, to hate when ſhe pleaſes. Could you, Madam, perceive ſo many ſlips

of

of her inconſtancy towards others, and never fear any towards your Brother? And imagine with your ſelf, that as dying betimes he hath given you cauſe to murmur againſt the ſhortneſs of his life; ſo he might by living longer have given you cauſe to be troubled at the length of his life? I know a ſeaſon abounding in flowers, preſages a plentiful Harveſt; but how many times have we known it happen that a ſtorm of hail, a deluge of ſhowres, an exceſs of drought, or ſome other ill diſpoſition of the air, hath left us nothing to gather, but leaves inſtead of fruit, and ſtraw in lieu of Wheat ears? Your brother he was a Knight of *Malta*, might have deſolated all the Coaſt of *Barbary*, ruined *Algier*. burnt *Tunis* and *Bizerta*, broke the Trade of *Conſtantinople* in *Alexandria*, reſtrained the *Turkiſh* Gallies beyond the *Boſphorus*, and have given the Soveraignty of the Eaſtern Seas to Chriſtians. He might alſo as Lieutenant General of a Royal Army, land in *Syria*, ſet up again the *Lorrian* croſſes in *Paleſtina*, and carry the *Flower-de-luces* to the remoteſt parts of the *Indies*, and be crowned with greater and more glorious Victories, then any of his predeceſſors. Indeed, there was no impoſſibility in all this, or at leaſt which might not with great likelihood have been expected from him. But Madam, let us look on the backſide of this Medal. Might not his Army by ſome inconvenience, which commonly put panick terrours amongſt the Souldiers, have been Routed and put to flight, whereby though guiltleſs, he might have ſhared in the diſgrace? Might he not have fallen into the *Turks* hands and ſeen himſelf (according to their cuſtom) in the Tower of the black Sea, or yet more cruelly have been put into ſome other Priſon, out of which

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all the gold it the world could not have ranſomed him. Theſe news Madam, would have cauſed you inſufferable afflictions; but here is yet one no leſs horrid then any of the other. Might he not being ſo ſenſible of Honour as he was, and tickled by the reputation of two Duels, wherein he had as glorious ſucceſs, as he had generouſly undertaken them, have adventured upon a third, in which, though he ſhewed the ſame courage, he might not have had the like event? With what diſpeaſure, or rather deſpair could you have ſeen him brought home, at leaſt maimed for all his life-time, or bearing upon the eminenteſt parts of his Viſage, the marks of his own misfortune, and his enemies valour? Let us if you pleaſe Madam, lay aſide theſe kinds of inconveniencies, and let us caſt our eyes upon an infinite company of diſeaſes, which might have brought him to ſuch a condition, that you might for his reſt have been obliged to pray as much for his death as his mortaleſt enemies could have done. I know his good complexion preſaged much health, but how many ſtrange diſeaſes be there, which we neither know the cauſe nor cure of? The late deceaſed Cardinal of *Lorraine* under the title of Saint *Agatha*, Brother to this now Duke of *Lorraine*, was of ſuch a temperature as nothing more could be deſired therein: his dyet could not be better nor more regulate then it was. And yet what torments (I ſpeak not of common ones, but even of ſuch as the very hangman would tremble at,) were thoſe he endured from the nine and twentieth year of his age, at which time his torments began, to the fortieth, when their continuance brought him to his grave? His ſickneſs for the ſpace of eleven years was the practice of all the Phyſitians, not of *Eu-*

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rope only, but all the World. From ordinary they proceeded to extraordinary remedies, the Church prayed for him as for a great Prince, and moſt worthy Prelat. And laſt after all means had been tried, all that could be gotten was, that three years before his death, his pain became a weakneſs of all the parts of his Body, ſo great and ſo general, that all the functions of his life were taken from him, ſaving his ſight and ſpeech. You know this Hiſtory, he being one of your family, and we all know it, becauſe it happened in our Age. Ruminate in your mind, Madam, and tell me whether if you had ſeen your noble brother in the ſame caſe, you would not have almoſt given your own life upon that condition he had loſt his in the Cradle. Yet let us be altogether indulgent to your deſires, Madam; and let us imagine that by a good Fortune, ſuch as might deſerve to be reckoned amongſt Prodiges, his Health as well as his ſaid Fortune had perpetually laſted in the beſt degree of perfection, as you could have wiſhed it. Know you not, that our courſe of life is like that of the year, in which the firſt months have the Sun almoſt without any clouds, and the latter clouds, without any Sun? do you think you ſhould alwayes have ſeen him as he was, and in that ſtate in which we obliged all thoſe that beheld him with envy, to ſpeak of him with admiration? No, Madam, mans life hath Lees as well as Wine. To live and to grow Old, are things ſo conjoyned, that imagination it ſelf can hardly ſeparate them. He that created all things, did incloſe them all within the circles of their ages, that nothing might be exempted from their juriſdiction. Eternity is no where but in Heaven. Upon earth all things have

ſubject to change; not every year, moneth, or week; but daily, hourly, and every moment. We ſhall not be to morrow what we are this day, and I Madam am no more the ſame man I was when I began to write this Letter to you. Years ſpoil the very Marbles, they could not then ſpare your Brother. He muſt have ceaſed being what he was, and being able to do as he had done: and conſequently have given over Dancing, Masking, Courting of Ladies, Fighting at Barries, running the Ring, and generally all thoſe things which Gallantry obliges young men to imploy their youth in. I know he might alwayes have heard great report of his merits: and whenſoever any ſuch triumph had been, mention would have been made of him as of a Prince, who onee had exceeded all in ſuch Paſtimes.

But judge you, Madam, to what tearms a man is reduced, when to gain glory, he is turned over to the memorial of former years; and that, though living he hears himſelf ſpoken of, as if he were dead. With what annoy think you my Lord your Brother would have ſeen himſelf only a ſpectator of thoſe ſports, wherein formerly he had been a principal actor? And your ſelf Madam, if you had ſeen him ſpoiled by old age of thoſe Ornaments which youth had clad him withall, could you have forborn to cut off ſome part (if not of your affection) of that content you received in the beholding of him? Think upon what I ſay, Madam, and you will find he was not ſo much wronged by the cutting off his dayes, as you imagine. He dyed young, but happy: His friends poſſeſſed him but a while, but they never had no occaſion to grieve at any thing concerning him but his death. He did not

long

long enjoy the pleaſures of this world, but he never taſted any of the bitterneſſes of it. He did not travel long in it, but whilſt he did, he walked alwayes upon flowry banks. Whatſoever was craggy thorny or rugged in it, was reſerved for his latter dayes, which he never attained to. If the manner of his death gives you any occaſion to murmur (as I believe it doth,) is not the ground of this Complaint as frivolous as the reſt? I ſpeak freely Madam, and believe my affection may authorize me ſo to do. Know you not, that moſt worldly things having two faces, ſeem either good or evil according as they are looked upon? if you know it to be true, why do you not look upon that ſide of this where you may find moſt content? Why do not you ſay, as it is moſt true, that ſeeing he was to die, he was happy in meeting ſuch a kind of death, as exempted him from lying languiſhing five or ſix weeks, nay, Peradventure five or ſix moneths or more upon his death bed, troubled continually with the importunity of remedies which would have been applyed to him for his recovery, beſides his ſickneſs? He had four hours time to purge his ſoul from earthly corruptions, and them he beſtowed ſo vvell, that vvithout offending that merciſull goodneſs, vvhich is never denyed, to a true repentance, vve cannot poſſibly miſdoubt or queſtion his happineſs. What leiſure could you have deſired more? or vvhat more could he have vviſhed for, than to be but a ſhort vvhile a ſuffering that vvhich of neceſſity he vvas to ſuffer? I think Madam I have told you, that coming into a little City about tvvelve or fourteen dayes before his death (I believe it vvas the ſame City vvhere he vvas vvith exceſſive joy met vvith a company of vvomen

in the habit of *Amazons*) alighting at his lodging gate, and ſtanding there to ſee the foot companies come back, which were gone out to meet him; ſome of the Nobles which ſtood by him (as he never was without many of them in his Company) deſired him to withdraw, to avoid any ſuch miſchances as ordinarily happen at ſuch and the like ſhows, he anſwered them ſmiling, they ſhould not fear it, for he could not be killed with leſs then a Canon ſhot.

What think you of that, Madam? can you be ſo good a ſiſter to him as you are, and wiſh him any other end then that he moſt ſeemed to deſire? I know not what you may judg of it; But I hold that which befel him to have been a favour of Fortune, who uſing him according to his humour, would make ſome ſhew of War at his death, in midſt of peace, and according to that which he had ſaid, that ordinary arms were not ſufficient to take away his life, ſhe choſe ſuch as he had approved of, and being really the moſt terrible ones, ſhe thought them the fitteſt to teſtifie how much ſhe eſtemed his valour.

But ſuppoſe he had been drowned in a River, that he had broken his neck with the fall of a Horſe, that the ruine of a houſe had over-whelmed him, or any other accident had deprived you of him, you had ſtill wept as you do? I doubt not Madam, but in what glaſs ſoever this potion had been preſented you, you could not chuſe but have ſwallowed it with great diſguſt.

Let us then take away this pretence from your grief, and ſee whether there be any one more conſiderable. You are too ingenious and inquiſitive to let any ſlip, whereby you may juſtifie your ſelf. You did nor ſee your Brother dye; I believe this circumſtance is one of them whereon you think you

you may inſiſt. But Madam, if your deſire had been fulfilled herein, what eaſe could either you, or he have gained thereby? You had ſeen him ſwimming in his own blood, and he you drowned in your own tears: and doubtleſs the preſence of theſe objects, working its ordinary effect, would have augmented the ſence of his pain, and made your affliction greater: But he would have been glad to dye amongſt his friends: And hold it you a ſmall thing Madam to die in the mid'ſt of a company of Gentlemen, who at this accident had much a do to forbear Precipitating themſelves, and increaſe the number of thoſe who would not preſerve their lives, after they had loſt their friends? It is not to be imagined Madam, how with this art of charming the minds, which is fatally inherent to your family, he had generally gotten the good wills of the whole Province. I have ſhewed you, Madam, *Monſieur du Vair*'s, and *Monſieur de la Cepede*'s Letters to me, where the expreſſion of their grief is ſuch, and ſo plain, that their affection is unqueſtionable. And beſides, the one being chief Preſident of the Parliament, and the other bearing the ſame office in the Court of Accompts, you may very well judge their grief is common to a number of the Kings faithful ſervants, whereof their companies are as full as any in the Kingdom of *France*. This one ſhall ſave me the labour of producing any more teſtimonies: beſides, how can you be ignorant of a thing which ſo near concerns your brother, who according to the cuſtom of Lovers, hold no time better imployed then when you hear mention made of him? Know you not that the next day after his body was brought to *Paris*, the people weeping and Lamenting, ſo as they ſeemed to

care for nothing after they had loſt him, unnailed his Coffin, unſewed the ſheet wherein he was wrapped, and finding his Countenance unchanged, they cauſed his Picture to be drawn, which they placed in their Town-Hall, to continue the living's mourning, and to keep their Poſterity for ever in ſadneſs for him; have you not heard how this City, and the City of *Aix*, having been at diſſention which ſhould have the Honour of Interring him, they accorded, at laſt, that one ſhould have his body, and ſend the heart to the other, finding this the onely remedy to agree them? You know it Madam, and conſequently you need not make any queſtion, that in a Place where he was ſo dearly and Paſſionately beloved, he died as contentedly as he ſhould have done in his own Palace, you have reaſon to be ſatisfied, and I to give over conteſting with you. I know that he being deprived of things, the poſſeſſion whereof was pleaſing to us, muſt needs prove bitter. It is hard for you without incomparable ſorrow to forget your Brothers cares, whereby he continually obliged your affection. But ſince the hope we have of ſeeing them again whom we love, is a comfort to us in their abſence, why cannot it be made uſe of, in this abſence as well as in others, which had oftentimes ſeparated him from you? There is no likelihood of his coming again into this World, nor any unlikelihood of your going to Heaven.

Madam, the way you take is the way: Piety brought him thither, and it will do the like for you. There ſhall you one day, both enjoy the ſprings, whereof you have here taſted but ſome ſtreams. There ſhall the Stars which now are above you, be under your feet: And Madam, if amidſt-

amidſt the glorious objects wherewith you will be then encompaſſed, you can remember the things of this World, with what contempt will you look upon this Morſel of earth, which men have divided into ſo many regions of Countries! or upon this drop of water whereof ſo many Seas are compoſed. How will you laugh to ſee men ſo buſied about the neceſſities of a body, to which we no ſooner give one thing, but it asketh for another; & ſometimes ſo diſquieted through a weakneſs of ſpirit which daily troubles them, to unwiſh to day that which the day before they wiſhed for. Enter if it be poſſible, into theſe generous thoughts before hand; begin to ſpeak of the World, as you will do when you have forſaken it: acknowledge it to be a place where you muſt daily loſe ſomthing, till you have loſt all; and by theſe and the like meditations, let your fair ſoul aſſuredly conceive, that having had its Original from Heaven, it is one of the number of thoſe, which muſt one day return thither. Some two yeares ſince, performing the Office of a loving Kinſwoman, you writ a Letter to the King and Queen of *England*, to comfort them concerning the Prince of *Wales* his death. I ſaw it, and in it ſuch conceptions and words, as I did never ſee elſewhere. Turn now your own armes againſt your ſelfe, and command ſo much of your ſelfe, in the death of a Brother, as you then required of the Father and Mother in the loſs of a Son. The Eyes of the Whole Nation are fixed upon you, to behold the combate between an immoderate grief, and a moſt lofty courage. The votes of the Spectators are as different as their paſſions: Take you their parts, who wiſh you the victorie. Nothing can aggravate our misfortunes ſo much, as

our enemies rejoyeing at them. Yours have rejoycing in seeing your constancy but staggar, vex them by keeping it upon it legs. Finally, Madam, though You wilfully neglect your self, let not the respect due to your mother be forgotten: so long as your tears run in streames, hers cannot be dried up. You know that according to Nature's order, her affections should precede yours. Now do you shew her an example of resolution, which shall be the conclusion of my Letter, wherein I have been more tedious then I expected; but my admonitions, so largely set forth, will the fuller express mine intentions, which are, Madam, to shew you I am, and will be during life,

Your most humble, &c.

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22. *To* Thirsis; *to Comfort him in his Imprisonment, and strengthen his mind against the fear of Death.*

By Monsieur de Moliere.

THe report your Enemies spread abroad of your weakness and feare, is as great an adversary to the reputation you have hitherto gained, as their pursuit against your life is eager. They are not content with their purpose of exposing you to the rage of a people who hate you, onely because they do not know you; if they add not to the cruelty of your death, the defamation of your life. I question not, but if those who blame you, were in the like trouble as you are, they might find fault with those things in themselves, which now seem to them so hatefull in you; and would confess there is a great deal of difference between their discourses,

diſcourſes amidſt proſperity, out of all ſuſpition of danger, and the diſtracted Concepts ons of a Priſoner, who dayly expects to be unjuſtly tormented for his Innocency.

How good ſoever my conceipt may be of Philoſophy, yet I cannot imagine it to have ſo great a prerogative above ignorance, as that by its means we can contemn thoſe evils we cannot eſchew. I hold it rather to be a Neceſſary Ornament for thoſe who will guide themſelves with moderation in proſperity, than a reat and uſeful remedy for thoſe who are plung'd in extream adverſity.

Who can be ſo ignorant as not to know that there are ſome ſuch evils wherein conſtancy (if not hurtful) is every way unuſeful to us, unleſs it be turned unto deſpair; and Nature hath given us ſence to rejoyce at good things, and be grieved when evil comes upon us; For my own part, I am of opinion that the indifferency men would have us ſhew in all things that befall us, favours more of ſenſeleſneſs than of reaſon; and that ſo long as there is difference between joy and ſorrow, we may be permitted to expreſs it in the motions which proceeed from the one or the other.

Of ſo many millions of men that we have ſeen, we can hardly reckon one, but hath thought his courage and reſolution unqueſtionabble: but when they have been put to the touch-ſtone of an honourable or ſhameful death, we have found how different their deeds have been from their words, and that the generous propoſitions they made in their Table-diſcourſes amongſt their friends, were nothing like the ſpeeches forced out of them in an Army, or upon a Scaffold. I have an opinion concerning death, which I believe will hardly paſs for currant;

though it be true, namely that all those that know it, fear it equally, and that Philosophy doth not make it appear, either more pleasing, or more harsh. What resolution soever *Cato* shewed, I believe death was as bitter to him as to *Nero*, and that if he could have preserved his life honorably without being beholding to his Enemies for it, he had not offered that violence to himself.

We see Valiant men run boldly into dangers, and make a shew of esteeming their lives less then degenerate fools; yet I believe, its because that valuing of it at a high rate they seek to have it more honourable; and that they would not with a certain death purchase *Cesars* reputation. The hazard which leads them on, may as well bring them off, as leave them there; and each action of our life being subject to it, we need not wonder if to gain honour in Wars, men expose themselves to dangers, which they may come out of again without being killed.

We do not only deceive others by seeking to imprint in them a good opinion of our Courages, but our selves are oftentimes deceived.

Occasions often times have made us alter our Countenances, and some have a long time sought for their Enemy to be revenged on him, who when they have found him, have been of another mind than they were before. Yet I do not esteem life at so high a rate (though we live never so happily) as that the fear of losing it should torment us.

Verily if so many men that have shewn us the way, & testified so much contempt of it, have not taught us resolution; we must confess our selves to be very pusillanimous, and conceive that superiority of reason which we think we have above those Nations we most unjustly term barbarous, is rather a weakness

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which we ſhould be aſhamed of, than a vertue we ſhould ſo much applaud. If reaſon which gives us the true taſte of pleaſures, doth not help us to mitigate the bitterneſs of death, let us fly from it as an Enemy to our reſt, and let us not commit the conduct of our life to its injuſtice.

He that cannot dye Couragiouſly in his youth, will hardly reſolve himſelf to it, when he ſees himſelf burthened with cares, and old age. He is loath to leave the World, that is too much in love with the vanities of it; and the old man who is paſt all pleaſure, is no leſs unwilling to forſake that bed wherein he lyeth overwhelmed with pain and grief, than the young man hath to leave that, when he hath enjoyed his miſtreſs. As for my part, I who was never ſubject to any but my ſelf, whenſoever I ſhall be called upon to pay Nature that which is due to it by all men, my ſoul ſhall feel no other encumbrance, but to be ſeparated from the body, and I believe I ſhall have no great need of my friends care, nor confeſſors exhortations, to cauſe me quietly to paſs that way, ſo many honeſt men have gone before me.

Whenſoever that hour ſhall come, it ſhall find me ſo alien from other mens diſpoſitions, that if I do complain, it ſhall be rather for living too long in pain than for not having liv'd long enough in pleaſures.

I am none of them who even in the midſt of their afflictions, will revolve in their minds the miſeries they have run through, and premediate what misfortunes may hereafter befal them, and heap up ſo many evils together, that their ſouls, not able to endure the burden, yield to deſpair. I ſhall not grieve to dye before I have gained reputation enough to tranſmit unto the memory of poſterity; nor the want

of

of treasure to leave to my heirs, shall not trouble my mind: for if they love me but for my wealth, I shall not lose much by losing their friendship.

The varieties of conditions and fortunes produce such accidents as hinder us from knowing men truly, so long as they are alive: but let us go thorow as many labrynths as we can, we all come to the same Rendezvous. All those great ones, whose vain inflate & affected actions dazel the peoples eyes, and would not peradventure be remarkable, not so much as in a village, if their offences and wealth did not make a distinction between them and the vulgar sort of people, live in greater splendor then we.

But when they must forsake all their sweet perfumes, stately hangings, and the great company of Mourners they see about their beds, increase their remorse, joyned with the fear of death. I remember, *Thyrsis*, I have sometimes heard thee abhor examples of timidity, and admit amongst your pleasantest meditations, that of death.

I have seen you far gone in persecution, before I could make you fear the danger you were in: and peradventure if you had been somewhat more apprehensive of it, you had not given your enemies cause to triumph over your innocency inflicting punishment upon it, as if it were a crime.

The litle care I have alwayes seen you take for the preservation of your life, makes me imagine the Prison (be it never so full of horrour) cannot so far alter you, as to banish all the generosity was in you when you were at liberty.

What visage soever death puts on to appear unto you, I do not think it can be so terrible, as to quite overcome your courage. Let her come accompanied with torments & tortures: I believe she will find force enough

enough in you ſoul to fruſtrate all her aſſaults. I have many times wondred at ſome men, who in this laſt ſcene of their life, in lieu of being comforted, becauſe they dye guiltleſſe, are much afflicted thereat, and ſeem to deplore the Judges fault in condemning them unjuſtly. The beſt life in the World could not make them hope for a happier end; and yet the funeral preparations, and other circumſtances which the Common people eſteem diſgracefull, do in ſuch manner trouble them, that they eſteem that to be unſufferable upon a ſcaffold, which they would thank God for, if it had befallen them in their beds. It vexes me to ſee, that ſince they can put no diſtinction between guilty men's ſuffering and theirs, they do not manifeſt difference in the enduring of them. It is no matter where you dye, ſo you die innocent; and the place appointed for the puniſhment of fellons, hath many times ſuckt up the blood of *Martyrs*. God hath as often made uſe of theſe extraordinary waies, to try his ſervants vertue, as to puniſh the Malice of wicked men; and himſelfe hath not ſpared his own Perſon, nor feared ſhame and torments to redeem us out of thoſe evils, into which our firſt Parents diſobedience had plunged us. We would be applauded for having followed the example of thoſe who are no more then we, and yet we tremble when we muſt leave our Maſter. Dear *Thirſis*, let us not ſeek in the ſecrets of his providence, to find out the cauſe of the evil which he ſends us. If our enormities and Libertiniſm have not deſerved death by the Laws of man, let us ſuffer them to expiate the offences we have committed againſt his ordinances. Let us gather ſome profit out of the injuſtice of our Judges, and the calumny of our Enemies.

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Howſoever if we eſcape their hands, we may end by a Phyſitian's Receipt. All thoſe cruelties and tortures whereby they ſeek to cauſe death ſeem hideous unto us; let us entertain them willingly to make ours appear more honourable and couragious. There are ſome men, who by their induſtry only have raiſed their reputation to that height, as others could not attain to by their Vertues. But in this laſt action they muſt of neceſſity diſcover themſelves, and grief puting them beſide the uſe of their prudence, layes open the weakneſs of their ſoul. I do almoſt in all things regulate my deſires according to the vulgar opinion, unleſs it be in things directy oppoſite to reaſon. It is a common cuſtom among men to be leſs moved at the poverty and diſgrace of thoſe they love, or at any other misfortune as may befall them, than at their death. In this I cannot agree with them, and am ſorrier for him, who baſely ſaved his life by diſgracefully running away from his enemies, than another who was ſlain fighting couragiouſly. I love my friends ſo far, that the grief I endure for the loſs of them, how dear ſoever their company was to me, is not comparable to the content I reap when I ſee them obtain honour at any rate whatſoever. And the ſeeing them get out of miſery by a precipitate death, troubles me not ſo much, as to ſee them fall into calamities by living too long.

If ſuch accidents as cauſe men to be diſeſteem'd and makes them infortunate, were as unavoidable as death, the example of other men's misfortunes, would comfort me in theirs; But when I ſee others free themſelves out of trouble, either by good fortune, or through their own vertue, it would vex me if my friends ſhould not be of that number.

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When I ſee them languiſh in a tedious ſickneſſe which takes away from them all enjoyment of pleaſure, I am afflicted by reaſon of their pain; when death hath ſet them at liberty, I weep no more but for my ſelf; and find wherewithal to comfort me for the loſs of them, ſeeing they have thereby ſet a period to all their miſeries. I am then more to be pittied then they, for their grief being tranſmitted to me, they carry away all my content with them, and leave me nothing but tears to bemoan their abſence.

If they had eſcaped that time, they muſt have begun againe, and all that they had formerly endured would not have diminiſhed any thing of that which they muſt have ſuffered another time to attain unto it. It is no pleaſure for a traveller, who is Juſt at his Inn door, if he find himſelfe carried backe again ſo far, that he muſt go the ſame way, over thoſe dirupt precipices which have already made him tremble.

I think I ſhould be almoſt valiant enough to be revenged on the cruelty of fortune, by depriving my ſelf of life, if God did permit wretched men that remedy for their evills; and violently plucking my ſelf back out of the Tyranny which I had been ſubject to, take away all means from her of practiſing her inſolencies any longer upon me. But how now, *Thirſis*, are we forbidden to dye, though all things invite us to it? It is a great advantage to be endowed with ſome excellent quality above other men, which may ſeparate us from the Vulgar. But as the keeping of a treaſure, brings with it a continuall fear of being robbed, which we ſhould be free from if we had nothing to loſe; ſo we muſt take ſo much care of guiding thoſe eminent

Vertues

Vertues, that we can hardly be ſuffered to taſte the ſweetneſs of them; Peradventure former Ages might have much ado to furniſh us with a man whoſe reputation had been ſo univerſal as yours. Yet what glory ſoever your ſpirit and underſtanding hath gained you, I am certain that if you compare it with the evills which theis envy hath procured you, who are not able to imitate your vertues, will find you had better have reſted content with a Vulgar and ordinary, than to have bought your high Renown at ſo dear a rate. Farwel.

Your moſt humble, and moſt affectionate ſervant.

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13. *To a ſick man, who ſhewed much impatience in reſolving himſelf.*

By Monſieur Auvray.

SIR,

YOU are too dainty in your affliction; if you were alwaies happy, you ſhould be ſomething more then man. Adverſities are common to all the world, and thoſe who eſcape them are notwithſtanding as ſubject to them as others. You would not peradventure have winter come at its appointed time, or that it ſhould not bring froſt and ſnow along with it, but onely for ſuch as are over heated with Fevers. You had rather have the heat of Summer to ripen the fruits of your Orchards, but that you would not have it wither the flowers in your garden. And if nature were to frame the world anew, and ſhould ask your advice therein, ſhe ſhould joyn Autumn to the Spring, and flowers to fruits, to make us at one time both hope for, and enjoy them. But it ſeems the world was made ſubject to this condition, that all things ſhould do us ſometimes good, and ſometimes evil. The ſea, after a ſtorm, treats of peace

with

with the Veſſels that are upon it. The winds raiſe up the ornaments of the earth, and the ſame cauſes all that is beautiful thereon to dye; they pull up trees by the roots, and fearleſs ſnatch away their honour from them; day brings the night on, and we ſee but part of Heaven while we are here upon earth. Imagine you then, that as war is a preparative to peace, ſo your ſickneſs is an entrance into health.

As for my part, I hope it will ſoon reſtore you to your former joyes, and ſuffer you to live after the manner of other men. In the mean time, comfort your ſelf with this thought, that heaven hath afforded you vertues belonging to ſuch an age, whereof you have felt the diſcommodities, and that the candidneſs of your behaviour, ſtands you inſtead of a white aged head.

Finally you ſuffer no more but what nature has ſubjected Kings unto, by giving them a body; and the moſt contagious diſeaſe hath not ſpared Emperors. The ſweet ſmell of *Alexander*'s Civet, did not make him immortal; we have ſeen great men caſt down by the force and violence of pain, and if vertue it ſelf had a body, it would peradventure be as ſickly as you are. Thus ſhould mine imagination comfort me, were I in your room; and ſetting my mind at reſt, I would endeavour, without going to a Diviner, to recover my loſt health.

We muſt regulate our humours which are our Domeſtick enemies, and ſettle them in peace, if we mean to have any for our ſelves.

I would not have you to be ſo hazardous as to challenge and defie ſickneſs, which you cannot over-come without a Second, and the help of a Phyſitian, who never comes to aſſiſt you as a friend for love, but as a hireling for gain.

I muſt leave you to your reſt, perſwading you to take as much of it as your pain will give you leave, withdrawing from your eyes the greateſt ſubject you can have of annoyance: and take heed of adding to the tediouſneſs of your diſeaſe, that of a Letter, wherein I ſhould be inſufferable, though I be abſolutely,

Your ſervant, &c.

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14. *To comfort a Vertuous Lady often troubled with ſickneſs.*
By Monſieur Auuray.

Madam,

YOU have almoſt ſufficiently tryed the difference between health and ſickneſs. Methinks it is a troubleſome thing to have ſuch frequent diſtempers, which bring our humours out of order; and turn all upſide down within us. Yet we muſt kiſs the hand which ſends them; and bear reſpect to any thing that comes from heaven, though it were lightning to reduce us to aſhes. It is an hommage we owe to Nature as being her ſubjects, howſoever if we ſhould fall out with it, we ſhould not get ſo much thereby, as with a little patience. This Vertue calms our inquietudes, charms our diſpleaſures, aſſwage our griefs, and gives our courage time to arm it ſelf againſt all the aſſaults of ſickneſs.

Methinks I hear you already anſwer me, that it is an eaſie matter for them to ſpeak who are not dum, and for ſuch as are not blind, to judg of colours; we can diſcourſe rarely of a ſhipwrack, then when we are out of the danger of it, and in a Harbor. But let not this thought hinder you from thinking upon the recovery of your perfect health.

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Though our Phyſition be healthful, he gives as good remedies, and it were but a bad argument, to ſay a beſieged Town ought rather yield to the enemy, than receive aid from without, becauſe they who afford it are at liberty. For mine own part, were I in darkneſs, I ſhould accept of a lighted Torch, though it were Love's who is blind. I know you have no need of your Ghoſtly fathers ſhoulders, nor tongue, to help you to bear your croſſes? And tell you that ſorrows and afflictions oftentimes make a man, when they ſeem rather to come to undo him. It were to teach the Goldſmith that gold is tryed with fire.

Queſtionleſs you are not ignorant of that rare drift of Providence, which cauſeth all Gods beloved children to be frowned upon by Fortune, and in all outward appearance to be the onely among men that are moſt unhappy.

The Sun, which ſhines equally upon the good and bad, ſeems te bring forth fair days for the wicked, and ſtormy and tempeſtuous ones for good men.

The Air, which the former breath as ſweet as that of earthly Paradiſe, is for the latter covered over with thick clouds, and filled with ſtorms.

The waters which to the one are Cryſtal fountains, and pleaſant ſtreams, are for the other turned into tempeſtuous hail, and fierce torrents.

The earth in this caſe ſeems unjuſt, affording delicious things to the men of this age, and refuſing neceſſaries to thoſe that walk in the right way. She beſtowes upon the one, Pearls, Perfumes, Favours, and all the rarities it brings forth; while Poiſons, Serpents, and all other kinds of horrors are their lot; who acknowledging the firſt author of all theſe

productions, hinder the world from being overflown by a ſecond deluge. She hath ſuffered her very bowels to be digged up to adorn the fingers and neck of a Strumpet; and hath afforded the Tyrants iron to exerciſe their cruelties, and make Martyrs.

Ask God why man, whom he made maſter over all his works, and the true pourtraiture of his Divinity, begins his life in puniſhments; having committed no other crime, then of being born, and having ſeen the light? Why this Prince of creatures, which ought to command all things below God, ſeems to be inferiour to all things that are beneath man? Nature ſeems to be but his ſtepmother.

The trees ſpring up out of the earth with their bodies, branches and leaves, and without ſtirring out of the place find their nouriſhment: Animals have their defences as they come into the world; birds have the art of flying, fiſhes of ſwimming, whereas man hath nothing without ſtudy; he cannot ſpeak, nor exerciſe thoſe functions which are neceſſary for his livelihood, without being firſt inſtructed by others. So doth God deal with thoſe whom he loves, as if he would teach them that all being adverſe to them upon earth, all is propitious to them in heaven; the chances and changes of this world drives them on to the glory of the other; and the warr which men denounce againſt them, cauſeth them with more fervency to deſire the peace and tranquality of the bleſſed. I alwayes liked that compariſon, That God uſed us like a pair of Scales, lets our bodies hang downwards, to raiſe up our ſouls on high. Vertue is never ſick, in ſings (if we will) in the greateſt heats of a feaver, as the three children did in the furnace; and he that found a harbour

bour within the entrails of a Fiſh teſtified it was not ſubject to ſhipwrack. But to ſhew its Power every where, it playes with the very Tygers and Lyons; which loſe their natural cruelty to do it homage, in deſpight of thoſe who animate them to their ruine. Some believe the Stars to be fed by the vapours of the earth, and that which deceives them, is the ſeeing them covered with miſts, which makes them think they draw them up to feed upon.

It is juſt ſo with the righteous, who are the lights of this world; It ſeems they cannot live without dying dayly by diſeaſes: their actions make worldly wiſe men laugh, and the perſon they act, is looked upon for a paſtime, as a Comedy. But though they lie obſcured on that ſide which is towards heaven, they look like thoſe Angels, whoſe faces and wings are only delineated by the Painters, all the other parts of their bodies are infected and covered with ſorrows, they have nothing found but their viſage, where virtue ſhews it ſelf, and even then when they cannot ſtir without the help of others; they have wings wherewith they ſoar above the ſtars. They burn with a double fire, their bodies with a burning fever, and their ſouls with that love which conſumes the *Seraphims*, their blood is not ſo heated as their hearts, which makes them ſing Gods Praiſes in ſuch notes as might be ſung in heaven by the mouths of the bleſſed. I have before I thought of it, Madam, drawn your Picture, and have found thoſe Roſes which ſpring out of the ſharpneſs of your pain. Indeed we muſt needs confeſs, that the bed whereon you lie, is far eaſier then a croſs; the Phyſick you take, more pleaſant than vinegar and gall; your head ach; more ſufferable than a Crown of

Thorns. I doubt not but our Agonies and Sweats are more acceptable in Gods ſight then incenſe; and the leaneſt and weakeſt offerings, of a better odour then the fat of Bulls; which in former times the Prieſts offered up unto him in ſacrifice. Howſoever, the diſeaſe is not ſo violent, but it affords liberty to call upon heaven for relief, and obtain a ſecond to fight on our ſide. The Chriſtians of the Primitive Church ſpoke to him out of fires, and upon the wheel. But here I muſt forbear, for they fought for eternity, and the reward was worthy their labour. Another time Madam, I will be leſs importunate, but I have a long time forborn ſpeaking for fear of troubling you, ſo that you may pardon me at this intruſion, which I hope will not be diſpleaſing to you, were it but in regard of the ſubject whereupon I have inlarged my ſelf, and the conſideration of him that preſents it to you; namely, *Madam*,

Your moſt humble, and moſt obedient ſervant.

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15. *To* Monſieur, L. C. B. S. *whom he comforts when he was in diſfavour.*

By Monſieur Godeau.

SIR,

IF I did not perfectly know the vigour of your ſpirit, I ſhould be far more ſenſible of the misfortune which hath befallen you, and would be more inquiſitive after reaſons to afford you comfort. But Philoſophy hath already healed a wound, which to another would have proved mortal: and you have teſtified that onely weak and abject minds expect the cure of their griefs from a long ſeries of years. That which another would have termed an inſufferable Baniſhment, hath been to you but a happy

happy paſſage from impriſonment to liberty: that which would have made him cry out, and filled his mouth with blaſphemies, hath not ſo much as changed your countenance: and it may now be ſaid, that your enemies could not have entreated you with more rigour, then by uſing you more favourably. Their hatred is now more glorious to you, then their former reſpects: and all the ſtratagems they have uſed to annoy you, prove honourable trials of your virtue, and irreproveable teſtimonies of their wickedneſs. A woman cannot be truly termed chaſte, who hath not reſiſted temptations. A Souldier deſerves not the name of valiant, who never ſaw a ſiege or field-fight but onely in a Picture: A man doth wrongfully aſcribe unto himſelf the title of wiſe, unleſs he have tryed the conſtancy of his ſoul in adverſe fortune. It is an eaſie matter to guide a Ship in a calm Sea, but when Heaven and Sea meet to conſpire its ruine, and that which way ſoever one caſt his eyes, he ſhall behold nothing but objects of horrour and deſpair, we ſhall find few Pilots but will forſake the helm, and abandon their life and fortune to the mercy of the tempeſt.

Even ſo when the world ſmiles upon us. our reſolutions againſt misfortunes which are not like to happen, are eaſily taken; and we dream with much facility upon remedies for ſuch pains and aches which we do not feel. But when our Pomp is vaniſhed, and thoſe who adored us in the morning, hold it criminal to ſalute us in the afternoon, we lay down our weapons before that enemy who before was contemptible in our ſight. Such as our combate, ſuch is our victory, a feigned Picture: and we like thoſe braggards who are like lions at home; and hares in the field.

Now this weakneſs, as far as I conceive, proceeds from the little knowledge we have of true happineſs. For if a man who ſees all his deſigns ſeconded by a good ſucceſs, did not ſuffer his eyes to be daz'led by the luſtre of his preſent fortune: If amidſt the enjoyment of his pleaſures, and the applauſe of thoſe who are about thim, he conſidered he ſails upon an inconſtant ſea; and that this wavering goddeſs; who heaps honours and glory upon him, is as irrational in her love, as in her hatred; Queſtionleſs he would not ſo much ſet his mind upon the happineſs he enjoyes, and conſequently the loſs of them would not be ſo grievous to him. But our opinion is the valewer of all things, what pleaſes our ſenſes is amiable in the higheſt degree; and as if our ſight, and our underſtanding were bounded within the ſame limits, that which exceeds the capacity of the one, can gain no eſteem of the other. Theſe Infants had rather have their Diamonds taken away from them, then their toyes and Wirlegigs, for theſe latter objects are proportioned to the weakneſs of their judgments, and they are not of capacity to conceive the value of more precious things. Thus doth the loſs and repoſe of liberty, rarer treaſures then any the Court can afford our ambition, trouble us little or nothing. Thus do we and ſo, violate all reſpects of Piety, to content our irregulated Paſſions; and that which ſhould draw tears of blood from our eyes, finds us as inſenſible and obdurate as Marble. This diſcourſe doth not touch nor concern you, Sir; and as a beautiful woman hath no cauſe to be offended with him who declaimeth againſt deformedneſs, ſo I conceive theſe invectives againſt the weakneſs of the greateſt

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part of men will not be diſpleaſing to you, whom this tempeſt hath not moved; and have received the news of your baniſhment with the ſame countenance, as you before did the report of your promotion to the chief office in the Kingdom. Truth ſtands in awe of greatneſs; and, like a baſhful Virgin, is aſhamed to come into the company of inſolent fortune. Flatterers are inſeparable ſhadows to thoſe who are able to relieve them in their miſeries, and ſomtimes the honeſt men, fearing leſt their freedom of ſpeech ſhould be dangerous or hurtful to thoſe whom they ſpeak, are content with the not approving of faults and paſs them over unreproved. So that thoſe who are in great places able to oblige, or diſoblige, are the laſt to hear of ſuch things as concern them. But when neither fear nor hope keeps any body about them, if they be applauded, they need not fear nor imagine they are flattered. For what other conſideration, but of an unqueſtioned truth, can perſwade any to defend a man's actions, who is not capable of rewarding a courteſie, whoſe acquaintance is contagious, and company ſuſpitious, Rejoyce then, Sir, in ſeeing ſuch a variety of ſpirits agree in the eſteem of vertue. Bleſs a mi-fortune, which encreaſes your glory, and caſts confuſſion in your enemies faces. Behold their ſhipwrack from a ſecure Harbour; and aſſure your ſelf, that the people's reſentment of your calamity, is a rigorous puniſhment of your ill willers perfideouſneſs. And ſurely (though your modeſty ſhould thereby be offended) I muſt avouch. That you are the firſt ſervant, who ever was known with ſo much courage to prefer his Maſters iuterest to thoſe of his own family, in whom knowledge, experience, and

fidelity were ſo happily united and knit together; who could walk ſo upright amongſt ſo many precipices, and retain ſo much glory amidſt promiſes and threatnings. But the ſetting forth of your praiſes requires a tongue tipt with more eloquence then mine, and a ſoul leſs fraught with modeſty then yours to accept of it: I will therefore end, and proteſt unto you, Sir, that nothing hereafter ſhall hinder me from declaring my ſelf to the World, your Servant; and giving upon all occaſions a due teſtimony to the merit of your vertues; and being not able to re-eſtabliſh your fortune, I ſhall have courage enough to exclaim aloud againſt the perfidiouſneſs of thoſe who have ſupplanted it.

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16. *To* Mademoiſelle de Couſerant, *to give her thanks for her courteſies done to him while he was in diſgrace.*

Written by Monſieur de bois Robert.

Lady,

SEeing my misfortune is ſo great, that it will not afford me ſo much liberty as to come and viſit you, ſuffer me to aſſume ſo much as to write, to teſtifie unto you, that the lively reſentment of my miſeries hath not deprived me of acknowledgment of your courteſies. True friends are beſt known in afflictions: yet I needed not that touch-ſtone, to try you. I had known you ſo ready to gratifie me in many other occaſions: So that the greateſt vexation I have at this preſent, is, becauſe I am forc'd to be gone before I have ſerved you, or ſhewed my ſelf worthy the honour of your friendſhip. You cannot ſay wherefore you have aſſiſted me, onely your own generoſity hath perſwaded you to it: Fortune hath inflicted a ſevere puniſh-

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ment upon me for a ſlight offence. Yet I muſt confeſs I have leſs deſerved your favour, then mine own diſgrace: I was perſwaded it would not have laſted long, you having undertaken the care of my buſineſs; but my diffidence increaſes daily, with the power of mine enemies. In the eſtate wherein I am, I can fear nothing but the being blotted-out of your remembrance, which would be more ſenſible to me then mine own misfortune. Would I could thank you by word of mouth, and ſhew you (for want of other acknowledgement) a viſage wherein the reſentment of your favors is as livelily repreſented, as that of mine own grief. But ſince I have loſt all hope thereof, except of this ſad farewell, aſſure your ſelfe that into what part ſoever of the world my adverſe fortune ſhall caſt me, amidſt all my ſorrows and annoys, I ſhall ſtill preſerve the remembrance of your goodneſs, which is the onely thing makes me deſire to live: hoping God will not ſuffer me to remain ungrateful towards you, and that he will yet permit me to teſtifie unto you by infallible proofs that I am,

Lady,

Your moſt humble, moſt obedient, and obliged ſervant,

Bois Robert.

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17. *To pacifie a quarrel between two brothers.*

SIR,

By Monſieur Auvray.

THe aſſiſtance of a man as deep in ſufferings as ones ſelf, is but weak; ſo I perceive my cares but little avail you. I having ſuch ſhare in your grief, that my diſcourſes will rather expreſs a fellow-feeling, then yield any comfort. Yet without conſidering the ſucceſs of my Lettter, I will for mine own ſatisfaction, ſhew you the greatneſs and

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danger of a wound which cannot be healed without your conſent; I can aſſure you there never was any grief better taken then yours; And as God repented him he had made man after he had ſinned: ſo when you wiſhed you had never a brother, you did no more then what the moſt moderate man in the world might have done. It is true, that actions and words are the images of life, and the viſible ſigns of the moſt ſecret qualities of the ſoul. You muſt imagine that the Princeſs of the *Indians*, who to entertain the *Spaniards*, cauſed three hundred maidens to dance naked before them, did not love that baſhfulneſs which is ſo much affected by their ſex: That *Alexander* ſhewed himſelf very moderate by living with ſo much reſpect with his fair Captives; and that a King who can govern his paſſions as well as his Dominions, may paſs for chaſte, not only in Court, where leſſer vices are accounted great perfections; but even among *Carthuſians*; who make moſt ſtrict profeſſion of this rare vertue. One would eſteem that man to be moſt cruel and barbarous, who ſhould cauſe his Page to be ripped up and opened, to find whether he hath eaten up his melon or no. So queſtionleſs ſince this laſt action, in which I may lawfully ſay, anger ſet the one hand in arms againſt the other, I ſhall have much ado to eradicate that opinion, which you have conceived out of your boſome; and perſwade you, that he, whom you lately heard denouncing threatnings, hath any thing elſe in his heart, then what he uttered in his ſpeeches; or that he is ſenſible of any of thoſe pious motions, to which Nature, the law of Nations and Kingdoms, and even the very Altars do oblige him: Brotherly love is knit together by

ſuch

ſuch ſtrong bonds, that neither ſword nor fire can ſever nor diſſolve them: But the hatred which ſucceeds it, is often meaſured with the ſame meaſure, confidence is turned into miſtruſt, and truly I wonder how ſo much freedom can be overcome by ſo many difficulties. Love is a very tender thing, and hard to preſerve: a diviſion in families is for the moſt part very dangerous, it is like blood, which ſeparated from the body, turns, and is corrupted. This ſo great evil afforded examples in the very infancy of the world, the ſecond man left us the honour of it, with its crime. *Romes* infancy is of later years: its walls, whoſe admirable ſtructure deſerved the honour attributed to divine things are aſhamed to ſee how their foundation was laid in blood-ſhed by the hands of a brother. But when I call to mind their blindneſs who could not agree even in their Tombes, and whoſe bodies united upon one funeral pile, were ſeparated by the fire, as partaker of their quarrel; I believe our memory had not been burthened with their Prodigies, had it not been to cauſe us to remember the Piety of their ſiſter. ſo that we are beholding to her love for the knowledge of their hatred. You are not come to that Sir, your ſiſter hath indeed the like affection as that charitable Lady had, but your wrath is not ſo high as that, which death cannot terminate I only admire that in the remedy, you have found the cauſe of your divorce: for if thoſe things which are commonly incident to men, are ſometimes cauſes of diſorders, methinks the intent you had of dividing your inheritance, ſhould have rooted them out. Pardon me if I accuſe you of picking a quarrel with the dead, and make your enemies extend to your fathers aſhes: they are yet alive in you: your

your jarring troubles their repoſe; and I look when their Ghoſts will come and tell you that you might eaſily accord, if love might arbitrate the buſineſs. In the mean time you muſt force your paſſions: man ought not to ſuffer himſelf to be tranſported as a beaſt, without reſtraint. Shall I believe you cannot have the ſame advantage over your own ſpirit; as you may have over an enemy? Cowards wears ſwords, but it is the part of valiant men to make good uſe of them, and of all men who are endowed with reaſon, thoſe onely who are vertuous ſhew it upon ſuch occaſions. All other noble parts are nothing without a ſtout heart. For as much as in the ſiege of a ſoul, wherein ſtrong reſolutions ſhould appear, many ſhew ſo little life and fire, that one can ſcarce perceive they have any animal ſpirit in them. See how I engage your reputation to fight againſt an adverſary, which peradventure you took no notice of. I would have you know, I laugh at thoſe bold ſpirits, which knew not what the terrour of death was, and would drink a health to the Tyrants, in a cup of poyſon: but if you obtain this victory which I propoſe unto you, I will follow your triumphant Chariot with acclamations: and you ſhall have for a teſtimony of your vertues,

Your moſt humble, and moſt obedient ſervant,

To the Lord Marſhal of Baſſompierre.

18. *To congratulate him in his new promotion to the Office of Marſhal of* France.

By Monſieur Malherbe.

My Lord,

IT is true that Fortune hath ſtood too long a deliberating upon a recompence fitting ſo great and manifeſt

manifeſt a merit as yours: but howſoever it hath at length reſolved upon it. And without diſſimulation your actions having alwayes made it known that it owed you extraordinary qualifications; the ſervices you have with ſo many cares, ſo many troubles, and ſo many dangers done the King in theſe latter tumults, have ſo ſolicited it, that ſhe was in a manner forced without any other delay, to acquit it ſelf of this debt, or declare it ſelf an open enemy to your vertue. I know not with what words they have expreſſed their Joy, which is common to all the Court, yea to the whole Kingdom, who have already congratulated you. For my part, I no way can expreſs mine better then by telling you, That I have been as joyful to ſee you attain to this honour, which I alwayes wiſhed you, as I was to ſee thoſe idols tumbled down out of a place where I could never behold them without abomination. I am not of ſo evil an humour as to allow ſubjects to bend themſelves againſt their Princes Will. Yet when thoſe whom he favours, ſets his affairs in diſorder, I am not ſo far inclined to compliance, as to aver it to be either reaſonable or poſſible to receive evil at their hands, and wiſh none.

One of the principalleſt marks of Gods bleſſings upon a King and Kingdom, is, the good hap of meeting with ſuch people, as take the ſame care as a Pilot labouring for the Ship's ſafety, having no greater intereſt then of its proſperity.

I have alwayes known you of an inclination ſo bent to high atchivements, that if ever it muſt be expected, we muſt look on you to be the firſt example thereof. God grant it may be ſo, and then the point where others terminate their greatneſs,

may

may be the first degree of yours. Conditionally, Sir, that I may alwayes keep in favour with you, and continue being, SIR,

Your most humble, and most affectionate servant.

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19. *To Monsieur* Coeffetan *Bishop of* Marseilles *to rejoice with him for his nomunation to the said Bishopwrick,*

SIR, *By Monsieur* de Malherbe.

I Even now received advice by a Letter *Monsiur Perez* sent me concerning the King's bestowing the Bishoprick of *Marseilles* upon you. Here is, God be praised, a shameful lie given to that gallant fellow, who said it was reported at Court you had enough already. I am assured this news vvill be received as it ought to be, both in your Dioceſs, and the vvhole Province. For my part, besides mine interests in the common joy, I have a particular one, vvhich almost transports me.

The best mean Kings can use to gain obedience from their subjects, is, to Reign vvell; and vvell Reigning, in mine advice, consists as much in bestovving honourable places upon deserving men, as in any thing else. I pray God that our King, vvho hath testified his good liking in making choice of you, may so far continue in advancing you, that as you have attained to the highest pitch of learning and vertue, so you may arrive to the greatest degrees of honour and dignity: I wish it with all my heart. But Sir, it shall be upon this condition that you shall persist in loving me, and shall alwayes hold me to be, SIR,

Your most humble, and most affectionate servant,

Malherbe.

20. *Where*

20. *Wherein the Cardinal of* Perron *gives the King thanks after his Majeſty had procured him a* Cardinal's *Hat.*

SIR,

IF I had as many tongues and wings as the Poets feign Fame to have, I could not expreſs the leaſt part of this laſt favour I have received from your Majeſty. There are neither Letters nor words that can ſet forth the excellency of ſuch a binding obligement; as would even ſtrike Eloquence it ſelf dumb. I have nothing left me but thought; to reverence and reſpect it, though that be likewiſe confuſed and oppreſſed by the greatneſs of it. For whether I caſt mine eyes upon the value of the favour it ſelf, or whether I conſider the circumſtances wherewith it hath pleaſed your Majeſty to accompany it, or whether I examine the little deſert is in me, and what poor ſervices I have as yet done you, or whether finally I look upon the glorious and triumphant hand that beſtows it; no leſs accuſtomed to the conqueſt of ſouls and hearts, then that of Provinces and Kingdoms: I find ſo many things to think and ſpeak of, that the abundance of Matter choaks up the words in my mouth, and ſmothers the conceptions in my mind. So that inſtead of giving your Majeſty thanks, I find you have given me cauſe to complain, for having through your exceſs of favours, obliged me to a forced ingratitude. It is true that my grief is comforted by the hope I have that your goodneſs will accept of mine inability for excuſe, and of my confeſſion, that I cannot give you ſufficient thanks; for the greateſt acknowledgement lies in my power to yield you. This is the moſt humble deſire of my Letter, and to aſſure you, that ſince I want

want proper words to give you thanks, I will have recourſe to the eloquence of deeds and ſervices, ſwearing and proteſting unto you, that the remainder of my life ſhall be a perpetual and devoted thankſgiving. It hath pleaſed you to command me to finiſh my book, as the firſt fruits of my gratitude, and I promiſe your Majeſty never to take my hand off it, till I have ended it. It ſhall be a monument and Pyramid of gratitude and acknowledgement which I will raiſe up to your Majeſty, till effects of greater concernment may teſtifie that I am,

SIR,

Your Majeſties, &c.

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21. *To a Gentleman, his intimate friend, to perſwade him to ſurceaſe his Suit.*

By Monſieur de Malherbe.

SIR,

I Have received your Letter the ſeventeenth of this moneth; It hath been (as every thing elſe that comes from you) moſt welcome and dear unto me; but being friends in that degree we are, and living together as we do, I cannot conceal the diſpleaſure you do me by continuing in a deſign which I have ſo often requeſted you to give over. You love a woman that laughs at you. If you do not perceive it, you ſee not that which the blindeſt man that is among three hundred could not chuſe but eſpie: and if you do perceive it, I believe that (to the prejudice of the Scrivener of *Vaux*) you mean to uſurp the Empire of the little houſes. I find no fault with your being in love; you ought to be ſo, or to renounce whatſoever is pleaſant in this world: But you muſt love ſuch an one upon who

whom you may not loſe your time and labour, you may be drowned in love, as well as in a River. You muſt therefore ſound the depth of the one as well as the other, and avoid as much as a ſhipwrack the domination of certain well conceited things, who deſire to laugh at anothers coſt. Her whom you affect, is very good, exceeding beautiful, wondrous handſome, and of Noble birth. All this *I* muſt confeſs ſhe hath; yet the beſt is wanting; ſhe does not love you; and without this quality all the reſt is nothing, one is as good as another. You have heard ſay, that with the help of ſtraw and time Medlars will grow ripe; which puts you in hope, that though you be not beloved for the preſent, you may be ſo hereafter. *I* grant it is no ſuch difficulty, but that you may overcome it: but you muſt not deny that you ſhall have much ado to conquer her. In matter of future things, Yea, and Nay, may find friends to lay ſome of one ſide, and ſome of the other: In this *I* am ſure moſt will be for the Negative. And your ſelf as ill handled as you are by your Paſſion, if you had laid for the Affirmative, you would yield your money either loſt, or in extream danger. Perſeverance may work miracles, it is true, but not alwayes, nor every where; if there be examples of its power, there are likewiſe ſome of its weakneſs. And beſides, if a man had patience in every thing elſe, he were more Puſillanimous and faint-hearted then Puſillanimity and faint-heartedneſs it ſelf, if he could be patient when he ſaw himſelf contemned.

Indignation in my conceipt is not ſo juſt upon any occaſion as this: When a woman refuſes what is deſired of her, it is not becauſe ſhe condemns the thing that is required, but becauſe ſhe doth not

like him that deſires it. I could wiſh you had ſpoken with a man who came from that place where your pretended Miſtreſs dwelleth. He could have related to you, how that for a whole moneth together he lay in that lodging, he ſaw her almoſt every day in company, ſo trimmed and ſet out with dreſſings, that one might thereby perceive ſhe had no intent to come home again before ſhe had captivated and enſnared ſome ſoul into her ſervice. You will peradventure interpret this in the beſt ſenſe; ſaying, ſhe did it onely to divert her from melancholy thoughts, into which your abſence had caſt her.

When one hath a deſire to deceive himſelf, let him not do it at halfs. You are in the way of ſuffering denials: you have ſerved your apprenticeſhip for it in ſeveral goodSchools,it is time for you to ſhew your Maſterpiece, and ſue out your Indentures; Be no longer blind, or if you will be ſo, aſſure your ſelf it ſhall be againſt mine approbation. I will look upon you as one doth upon a friend, who is in danger of loſing himſelf in deſpight of all their endeavours who wiſhed him well. I cannot deny but when I was young I felt the ſame fires as other of that age did, but never ſo far as to love a woman, who would give me no requital. If any one had glanced upon me, I would go towards her; if ſhe ſtaid for me, it was well; if ſhe drew back, I followed her five or ſix paces, or peradventure ten or twelve, according as I valued her worth. If ſhe grew obſtinate in receding were her merit never ſo great, I would let her go; and immediately deſpight ſucceeding in the place of love, I would begin to find fault with any thing I had before eſteemed to be praiſe worthy in her.

The

The freſhneſs of her colour, though never ſo natural, ſeemed to me a mask of white and red, her diſcourſes meer pratlings, and generally with a hatred fitted to mine own conceipts, I gave thoſe thoughts the lie, which had any way perſwaded me to love her, And this was continually my carriage towards women.

We ought not to think it ſtrange, if women take time to be reſolved in a buſineſs wherein their honour and life is concerned: And likewiſe if by ſome reſiſtance they prick on a deſire, which peradventure would abate, if they ſhould upon our firſt Summons, yield with too much facility. Their reſervedneſs grounded upon ſome ſuch conſideration may be born withal; but when they ſhun us, either through a wilful averſion from us, or becauſe another already poſſeſſeth that which we ſue for, then it is time to pull up a good heart, and not go on in a journey, whereby we ſhall reap no other profit but wearineſs. Happy are they that can ſee in ſuch darkneſs: many men are careleſs therein, and fall into irrecoverable loſſes. I pretend as little cunning as any man: But I may ſay without vanity, that I never yet had to do with any woman, but I could quickly diſcern her humor. Hope hath called me on, which once failing, I never ſtaid for a ſecond repulſe. Believe me, and do the like, and after ſo many ill harveſts, make careful choice of the ground where you mean to ſow your ſeed: you have as well as I a certain careleſs humour, which is not proper to undertake buſineſs that requires long and mature deliberation. Let it ſuffice, you have been unfortunate in *Brittain*. be not the like in *Burgundy*. I cry your mercy for vexing you as I do, my love is ſuch, I can do no otherwiſe,

Thoſe who give their friends indulgent counſels, ſeek to pleaſe them; they that ſpeak freely, to profit them. I praiſe God, I do not loſe my time, while I adviſe you to make good uſe of yours. I would willingly ſend you ſome news to mitigate this rancour; but ſleep oppreſſeth me. Farwell Sir, and whatſoever I have ſaid I will not fail to deliver your Letter: it will, I fear, produce you a new ſhame, but your will be done: and I pray, if you pleaſe, do you mine, by continuing your affection towards me, and holding me to be always,

Your moſt humble, and moſt affectionate ſervant.
Malherbe.

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22. *To* Iſidora, *to diſſwade her from a marriage.*
By Monſieur de Plaſſac.

Madam,

IT is impoſſible for me to hear the report which goes abroad of you, without an extraordinary reſentment. And mine inclinations are ſo conformable to my judgement, that I cannot behold a ſick object without a ſenſe of inward grief, nor a blind body without apprehending its fall; which things being thus, how can I poſſibly look upon you, ready to be ſacrificed, without giving you ſome aſſiſtance, & joyning my complaints to thoſe of ſo many good people, who deplore your misfortune. To ſpeak truth, fair *Iſidora*, no ſound judgment will adviſe you from enjoying one ten years longer this fair ſeaſon you live in, and to be Queen of your ſelf, with this Quality of Virgin, which makes you to be admired of the world, and promiſes you all poſſible proſperity. Think you that ſuch a Marriage is the higheſt fortune you may expect? and that you ought to limit all your hopes

within

within ſo mean a condition? I pray be not ſo ignorant of your own worth, as to condeſcend to ſuch a Match, as is ſo diſadvantagious for you, and would be of no neceſſity, though there were never another left in the world. Conſider that you are born with ſo much advantage above other women, that you cannot take example by the dammage which years ordinarily bring upon them, but you muſt ſuſpect it: ſeeing thoſe wrinckles which often make them repent their refuſing of ſuch Matches as they would afterward have been glad of, will not appear upon your cheeks in half an age. If all thoſe who pretend to gain your favour, might not aſpire thereunto without qualities worthy of you; ſomething would be required in him that ſhould poſſeſs you, that were more then man. And heaven ſhould grant you the conduct of nature, and Empire of the world, if it would ſufficiently reward your beauty: If you make a doubt of what I ſay, and ſhould require proofs to confirm this truth, ask your glaſs whether you have not the faireſt viſage of the world, and thereby you ſhall know there can be no deſign ſo glorious, but muſt come beneath that of conquering you. I tell you in good earneſt, *Iſidora*, that were I Lord of all the earth, I would teſtifie ſo much unto you: and this impudent fellow that dares to deſire you, ſhould be puniſhed as if he had robbed Altars, and commited all crimes as can be imagined. Truly I can conceive no ſuch action, nor believe you have ſo little courage, as to ſuffer your ſelf to be thus carried to puniſhment; and let the moſt ridiculous of men triumph of ſuch a conqueſt, as the greateſt Monarch of the world might be proud of. What a diſaſter would it be if any ſuch Misfortune ſhould befall you, and how many won-

ders, ſhould you be fain to bring to paſs, before you could make amends for his fault? I think for my part, the Sun would hide its light for fear of beholding you, and all the earth would mourn for your fall. Believe your friends, *Iſidora*, and ſend this monſter into the deſarts of *Africk* to woe Apes and Babboons; and employ your ſelf in nothing but working of miracles. You know the propereſt men of the Court languiſh for you; reſerve your ſelf for ſome of them, grant them a happineſs, which they would deſpiſe, did you once proſtitute it to ſuch an infamous perſon. If you deſire to acquire quantity of ſervants, make them die for love, and revive them ſecretly; and by that means you ſhall make men beholding to you for their lives.

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23. *To* Cremina *to clear himſelf from a falſe accuſation.*

By Monſieur de Bois-Robert.

SIR,

I Had rather be accuſed of having betrayed my Country, poiſoned my friends, and having committed Sacriledge, then of ſpeaking ill of you. I muſt confeſs I was mightily ſurprized with this news, and I expected nothing leſs at my return then reproofs from you. But I am bound to tell you that as well for my reputation and conſciences intereſt, as for reaſon and for truths ſake, that whoſoever hath endeavoured to ſcandal me with this aſperſion, muſt be one of the moſt pernicious monſters that ever was: To juſtifie my ſelf I deſire no other witneſs, but of my unſpotted reputation, which upon the confidence of my words, and writings hath every where equally publiſhed the beauty of your viſage, the accuteneſs of your wit, and the

the innocence of your carriage. What ill opinion ſoever you have of me, I will not ceaſe my praiſes for the future. But you muſt pardon me if I tell you, that you want yet ſome ſolidity in your judgment, and that you would be perfect in all qualities both of body and ſoul, if you were not ſometimes of too light a belief. I thought you could never have been moved to my prejudice. If you did revolve in your memory the reſpect I alwayes bare you, if you remember the commendation you ſometimes gaves me of retaining my favour in Court through my modeſty, you would not now ſuſpect me of ſo great an ingratitude. I proteſt I ſhall never be in a good humour again till you have told me the Author of this venemous ſlander I was reſolved to relate unto you mine adventures in *England*, and a thouſand other News, which peradventure might have been pleaſing to you. But to puniſh you as you deſerve, for condemning me without hearing my defence, you ſhall have nothing from me this day but complaints and reproofs: and if I ſhould be ruled by my juſt anger, I ſhould have much ado to tell you that I am ſtill, as I have ever been namely,

Your moſt humble, and moſt affectionate ſervant.
Bois-Robert.

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24. *To Monſieur* de Vauglas
To reprove him for his long Silence.
By Monſieur Faret.

SIR,

THis is the fourth Letter I have written to you, and cannot obtain one word of comfort in the grief your abſence hath inflicted upon me. I wonder you will deny me a favour I have received

from thoſe, of whom I never asked it; unleſs you imagine I cannot live long ſince I forced my ſelf to forſake *Paris*. I pray God I do not blame you wrongfully, and that thoſe Letters, which you have done me the favour to write, be not miſcarried. In the mean time, I pray find ſome means, if you can, to draw me out of mine annoyes, and let me not alwayes be troubled to invent new excuſes, to juſtifie you in the little care you take in preventing my total misfortune. All that I can do, Sir, to teſtifie my preſent diſpleaſure, is, to ſend you no other news but what concerns my ſelf, and they are all ſad ones, and if I could truly expreſs them, I ſhould think my ſelf ſufficiently revenged on you, by ſaying you are the onely cauſe of my diſcomfort. It ſufficeth me to let you know one thing, which is but too true, to my grief, and the confuſion of *Pentheus*, and you who are the Authors of it; namely, that thoſe bad nights, which I was wont to complain to you of, are yet more reſtleſs to me then they were; and as I could not participate of any good but in your preſence, I have loſt that pleaſing ſleep, which was one of my greateſt, and ſenſibleſt comforts: which you have heard me ſo often call *the father of life*; contrary to their opinion who hold it to be the *brother of death*. See what *I* am brought to, and whether you be not dangerous perſons to uſe your friends in this cruelty in their abſence. And after all this I pray confeſs I am of too good a diſpoſition to continue ſtill as I ever was, and am; namely,

SIR,

Nants this 2d of *August*. 1626.

Your ſervant, &c.

25. *Com-*

25. *Complaining for having received his friends letter too late, and entreating him to take more care of his health*

By Monſieur Auuray.

SIR,

I Thought to have written to you in verſe, that my Letters having feet might ſooner come to your hands. *I* received yours ſo long after the Date, that *I* took the bearer thereof for ſome Antiquary that ſought to feed me with old Records; that which troubles me moſt herein, is, that *I* yet doubt of your health, though you writ to me concerning it. Our Bodies are not ſtrong holds, that need much time or many Engines to batter them; continual pleaſures and delights are able to beat them down, and yet methinks when *I* hear you in the Armory of your humours, that you fear not death, but as from heaven, or by ſome ſtrange accident. Becauſe you are in health you believe, unleſs the world turn upſide down, you ſhall be immortal: but remember theſe things will not continue with you in ſo pleaſant a conſent for ever; a grief in the leaſt part may undermine your whole body, even as one ſtone out of its place is many times the cauſe of the ruine of a Palace. Though you ſail not upon the Sea for fear of a ſhipwrack, you are in danger of looſing your ſelf by too great abundance of blood, and be drowned in that red Sea, of which your veins are the chanels. Learn then of me to miſtruſt thoſe things which flatter you, and ſerve for the maintenance of your life: Make more ſtore of that which one glaſs of water may as ſoon deprive you, as if you had drank Poiſon; for to ſpeak truth, you commit exceſſes, which would make a Giant ſtoop; and would have tried that

ſtrong

ſtrong man, who feared not the encounter of a Lyon, and made nothing of carrying away the gates of a City upon his ſhoulders, If you had lived upon *Iron* and *Steel* as *Hercules* did, yet you know he dyed at laſt, and a women found means to affront him who feared not Monſters. Yet I like you better in this humour, then if you were like that effeminate man, who was vvont to be tired vvith the labours of others, and complained he could take no reſt all night, becauſe they had laid him upon a bed of Roſes which vvere not ſhred in good order,

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26. *An anſwer to ſome praiſes.*
By Monſieur Auvray.

SIR,

I Did not think an honeſt man could have turned flatterer, before you praiſed me ſo much. If I deſerved the leaſt part of your Commendations, I ſhould eſteem my ſelf as happy, as if one had beſtovved happineſs it ſelf upon me: I do not vvonder that thoſe vvho are at *Paris*, as at the *Weſt-Indies*, amongſt Gold and Diamonds, ſhould beſtovv preſents upon their Prince. For my part, I vvho live in the Conntrey ſhall find enough to do to preſent fruit, I am ambitious to commend but not to imitate you. For I am neither Courtier nor Orator ſufficient. I vvould uſe ſome Rhetorick in anſvver to your complements; but as Palms grovv no vvhere but in the holy land, ſo rare expreſſions are produced no vvhere but at your habitation. One may be deceived as vvell as the other as under valuing of things; therein take heed you do not repent your liberality tovvards me. If I remember you, it is becauſe memory being a treaſure, I can place

place no rarer a thing in it then your Image; and then look over all the Cabinets of the world, and I defie you from finding any one richer then mine: thoſe who know your merits as well as I, will remember you in their beſt thoughts. You ſay I am guilty of all your importunities in writing to me, let me be ſo ſtill, and do you continue in puniſhing me as you have begun. To ſpeak truth, I have wondred to hear you ſay, that our thoughts have ſerved for a paſtime to our cenſurers. Their Tyranny muſt needs be extream, if they will not ſuffer us to do well. I will tell you, if we never had none worſe, we ſhould need no confeſſor in that particular: They are Pearls wherewith one may beautifie a work without confounding it. I will therefore leave them in their error to return to the ſweet odours of your Letter, and aſſure you, That had I not laid it up amongſt my choiceſt pieces, or that the poſſeſſion of it were not ſo precious to me, I would always carry it about me, for an Antidote, againſt the infectious aire of this Countrey. Judge now whether I eſteem you or no, when I make ſo much of any thing that comes from you. After that I will enter into a Covenant of love with you, as inviolable as if it had been made before the Altar. This ſhall not hinder me from ſerving you; and if theſe two things were incompatible, I think I ſhould ceaſe being your friend, to be,

SIR,

Your moſt humble, and moſt obedient ſervant.

A

Diſcourſe between a Gentleman, and a Gentlewoman, divided into ſeven dayes.

The firſt day.

Gentleman.

LADY, Encouraged by the rare commendations which all the world attributes to the glory of your merits, I am come to tender my reſpects unto you, which I ſhall deſire you to eſteem obedient to your will, untill the time of my perſeverance manifeſt them to be conſtant and faithful.

Gentlewoman. I conceive Sir, opinion is more favourable to me then truth, and hold not all ſhe divulgeth of me to true. Wherefore you do well to preſent feigned affections, to the honour of this imaginary merit.

Gentleman. You wrong your beauty Lady, which being Paramount, can produce none other effects, but fervent deſires to ſerve you.

Gentlewoman. All this confirms my former conceit, for finding my ſelf altogether unprovided of beauty, I believe you to be as void of any affection that might depend thereon.

Gentleman. I fear I ſhould ſin againſt truth, in ſtraining to ſhew you that which is ſo viſible; and to ſet it out with words, would be a wronging your ſublime judgement and apprehenſion, which cannot be ignorant of it.

Gen-

Gentlewoman. I perceive Sir, you will overcome me in words, though you cannot alter my belief.

Gentleman. It is an effect whereunto I will reſerve the trials of mine obecience, which ſhall one day condemn your misbelief, to authorize my truth.

Gentlewoman. Such words are common in this age, which ordinarily promiſes much ſervice, but never produceth any thing but Artifice.

Gentleman. It is an ordinary thing to confirm promiſes with oathes, yet the keeping of them is ſeldom performed. And that which ought to make you believe I follow not herein the common cuſtom, is that your beauty is ſuch as ought to be ſerved rather by knowledge then imitation; and beſides my deſign is too glorious, and mine attempt too fair, to be imitated by any.

Gentlewoman. How Sir? are you upon attempts already? If the caſe ſtands ſo, your deſign is more eaſie then bold; for in fair interprifes there are alwayes hindrances which oppoſe hope.

Gentleman. My reſolution of ſerving you is ſo fair, that *I* can expect no evil to redound of it: For though you ſhould make the end of it unfortunate; yet it will be alwayes a glory to my courage that *I* have dared to preſume to obtain your favour.

Gentlewoman. Seeing you thus ground your content, upon misfortune, hope can no way harm you. For if it deceive you, it makes you happy.

Gentleman. May I be ſo happy Lady, as to ſerve you ſo worthily, as *I* am obliged to do, both by your merit and my ſubmiſſion.

Gentlewoman. I ſhall never advise a generous ſoul to reſt upon ſuch a deſign, the reſolution being ſo mean, that it muſt needs be followed by ſorrow and repentance.

Gentle-

Gentleman. That which encourages me to ſerve you, is, that I ſhall gain as much honour in the enterprize, as there is difficulty in worthily atchieving it.

Gentlewoman. If you rendred as many proofs as you offer ſervices, you would be famous throughout the whole Empire of love.

Gentleman. Seeing I have courage enough to aſpire to the merit of your favour, I ſhall take care to guide my perſeverance, wherein I ſhall not fail, being enlightned by my own fire.

The ſecond day.

Gentleman,

FArewel my fair One, I muſt baniſh my ſelf out of your company, to diſpoſe my ſoul to know you The one by the loſs of your preſence, the other by the remembrance of imagination.

Gentlewoman. You ſay right Sir, and do well to employ your mind to know me, for then your thoughts and imaginations may frame unto themſelves a conceived merit; where your eyes and judgment could find no true one.

Gentleman. What a new adviſe you have gotten, I think you would perſwade me a falſhood, to gain an advantage upon the ordinary way which breathes out nothing but truth, Is it poſſible that ſuch a vanity can provoke you to offend that which I honour and you poſſeſs?

Gentlewoman. Call it a truth rather, and then your ſelf will ſpeak truth.

Gentleman. Continue ſtill in gaining glory to your perſwaſion, by offending that beauty, which in its eſſence will be alwayes perfect, though it be not ſo in your opinion.

Gentlewoman. If I am perfect, then I know my ſelf,

ſelf, for a ſelf knowledge is a perfection. And by knowing my ſelf, I may be permitted to judge how defective I am in any matter of worth. But you would perſwade me to the contrary, to exerciſe your own ſufficiency, believing there is more honour to be gained by overcoming, than maintaining of truth.

Gentleman. The reſolution I have taken to ſerve you, may teſtifie you have had ſufficient power to diſpoſe me unto it. In a moment I ſaw you poſſeſſor of a thouſand wonders, and in a moment I was ſenſible of a thouſand Love torments: and being capable of nothing but admiration, me-thoughts that beauty was in the world but onely to be admired, and I born for no other intent but to ſerve it. I will not then, fair one, let the opinion I have conceived of you by means of my beſt knowledge; be loſt upon the firſt onſet of your misbelieving imagination. But having known the truth, I will not now intruſt it to the weakneſs of my words; ſeeing there is nothing unconquerable to you.

Gentlewoman. I have heard Sir, that contradiction will animate and continue diſcourſes, Therefore I will be ſilent to ſet a period to theſe unjuſt commendations; then peradventure you will pitty and compaſſionate my weak reſiſtance, and be ſorry you have ſo eaſily overcome me.

Gentleman. It is I that muſt be ſilent, being now ſtricken with admiration, which is the ordinary cauſe thereof. But in you Lady, it would be a ſin againſt your fair mouth, whoſe words are Oracles.

Gentlewoman. Sir, why do you not then believe what I ſay? for Oracles are alwayes true.

Gentleman

Gentleman. But you Lady, why ſeek you with perſwaſions to contradict that opinion which I have grounded upon ſight and judgment? No I will admire your beauty, maugre all contempts and miſcreances, and likewiſe continue the ſervice I have vowed unto you, againſt any thing that ſhould oppoſe it. So mine expectation hath made a promiſe to my deſign, that all future ages ſhall Regiſter your merit and my ſervitude for the rareſt antiquities that can be found within the whole Empire of Love.

Gentlewoman. Time, Sir, will queſtionleſs alter your opinion.

Gentleman. Time Lady, cannot contradict Love's decrees, he is the Maſter of fortune, and an Enemy to changes. But what? It is ſuperfluous to ſay ſo; And to believe through the compulſion of truth, is better then to be perſwaded to it by words. And beſides, I had more need at this preſent to deſire a remedy for this abſence, the fear whereof makes me expect ſuch pains as *I* have conceived.

Gentlewoman. You muſt, Sir, forget your deſign, and ſo avoid the puniſhment which repentance may bring with it.

Gentleman. No, *I* will for ever preſerve and cheriſh the memory of it, wherein *I* ſhall alwayes ſee the glory of my enterprize. Farewell beauty, you cannot glance with your fair eyes upon your ſelf, but you muſt behold proſtrate at your feet him that admires you; nor raiſe your thoughts as high as your merits but you will remember your conqueſt. Adieu once more, fair one, *I* will go ſeek out darkneſs and annoy, having loſt the light of my Sun and comfort.

The

The third day.

Gentleman. I Come Lady to receive as much content by your dear ſight, as the loſs of it hath occaſioned grief. I believe the Joy will retaliate the Sorrow, ſeeing they both proceed from the ſame cauſe.

Gentlewoman. I believe Sir, you will receive as much of the one, as you have loſt of the other. But I pray ſhew me whence proceeds the grief you ſpeak of, For I believe the content of the mind exceeds that of the ſight.

Gentleman. You may think ſo, but I who by experience have found the contrary cannot believe it, I have received from mine imaginations but an imaginary good; But that of the ſight is true and perfect.

Gentlewoman. But Sir, they ſay the preſence contents nothing but the eyes which are humane and bodily, and abſence worketh upon our ſoul which is divine; and I believe if it brought any diſcommodity along with it, you would have prevented it.

Gentleman. It was ſome happy deſtiny which yeſterday baniſht me from the bright rayes of your fair ſight, to make me the better to know the want thereof, and the puniſhment I ſuffer thereby; with ſuch a fervent deſire to ſee you, that each hour hath ſeemed an age to mine expectation, and a moment to my remembrance.

Gentlewoman, What we foreſee, we may eaſily avoid. And you have a great way off, by your apprehenſion beheld this evil approaching; Yet the little cauſe of fear was it made you voluntarily ſeek after it. Complain therefore againſt your own willfulneſs, and not againſt deſtiny which is alwayes juſt.

Gentleman. Lady, my will is not the cauſe of it for *I* endeavoured to run away from my ſelf, and to come to you. But Love, to tyrannize the more over me, gave me this deſire, yet hindred me from obtaining it. So *I* believe it to be one of his decrees, that a noble Paſſion ſhould increaſe its conſtancy, by means of violent oppoſitions and hinderances.

The fourth day.

Gentleman. IT is high time for me Lady, to deſire of you ſome aſſurance of your friendſhip, being *I* can give you none of the authority you have over my will, but the ſervice *I* will render to the honour of your power; a teſtimony which depends upon occaſion, and occaſion upon your commands. Svvear unto me therefore by your fair eyes, you love that vvhich they have overcome, that *I* may ſay my ruine is as vvell a mark of my glory, as of your power.

Gentlewoman. Do you think Sir, that vvhich is ruined by the eyes, can be beloved of the heart?

Gentleman. Why ſhould not you affect that love, vvhich you have created in me? vvould you have it dye as ſoon as it is born? that vvould be an effect of an unconſtant ſoul.

Gentlewoman. It is you Sir that are in danger of being qualified by that name: for if love proceeds from merit, you vvill find one far ſurpaſſing mine; holding this vain opinion, that the diverſity of your deſigns, are ſo many glories to your courage.

Gentleman. I vvill never go about to ſeek after any other vvorth than that you are poſſeſſed of. Thoſe vvho are leſſe vvorthy than your ſelf may be ſubject to ſuch fears; not you, vvhoſe beauty ſo far exceeds all other. No Lady, take counſel of your

ovvn

own merit, and it will ſhew you that the fair choice which I have made may not be altered. Beſides, the judgement which teſtifies a defect in our firſt intent, cannot take place in a generous love; the deſign proceeding from the judgment of our ſoul, which being all divine, cannot erre.

Gentlewoman. They ſay Sir, that love is very ſubject to knowledge, of which I judging you to be ſo well ſtored, fear you will make uſe of it among ſo many pleaſing diverſities love daily preſents to the eye of unfaithful lovers.

Gentleman. He would baniſh me out of his Empire, if I ſhould entertain a will contrary to his. He commands me to be yours; ſo his power and my humour have accorded my deſign, and his decree. Behold what glory I gain thereby. Heaven hath made all worldly things of a variable condition, to ſet forth (as I believe) the luſtre of my reſolutions, only fixed in the faireſt aſſurance my love can give you thereof.

Gentlewo. Love it ſelf cannot force your affections.

Gentleman. He would fear to be enſlaved himſelf: No power can force you to it but your own; therefore to obtain a perfect glory of having overcome the whole world, there is nothing wanting but the conqueſt of your ſelf.

Gentlewoman. I cannot chuſe but overcome, having no will nor thought but yields obedience to that duty I have taken upon me, for a perpetual guide of my life.

Gentleman. Is it not duty to love an affection which you have created? but you oppoſe your deſigns to my prayers; to the end that your refuſal may redouble my paſſion, and make me more conſtantly to perſiſt in the purſuit of your favour: and

the difficulty in obtaining it, ſhall add glory to my conqueſt.

Gentlewoman. Since pain may glorifie you, why do you complain of it?

Gentleman. I do not complain of pain, but of your humour which will not take notice of it: if it be not ſo, I conjure that fair mouth of yours, to pronounce ſome aſſurance of your love.

Gentlewo. Well, your ſervice ſhall be acknowledged, and eſteemed according to the rate of its continuance: And believe me, that as my true paſſion onely can oblige me thereto, ſo no adjuration ſhall ever have any power over me.

Gentleman. Lady, I would I could transform all my deſires into words, to give you thanks worthy of ſo favourable a promiſe, but ſince I am not capable ſo to do, I will onely tell you, that he to whom you have been ſo liberal of your favours, ſhall ſpend the remainder of his daies in our obedience.

The fifth day.

Gentleman. LAdy, if mine opportunities to ſerve you were as frequent, as thoſe of ſpeaking to you, I ſhould have yielded as many ſervices, as I have done words. I dare not confirm them to you ſtill, by the ſame teſtmonies; and beſides I have a ſmall talent of perſwaſion, that I am afraid I ſhall diſcover mine ignorance rather then my ſervitude.

Gentlewoman. I believe perſwaſion to be onely required, where truth is wanting: wherefore ſeeing you have alwaies proteſted your ſelf to be veritable, you need not make uſe of it; otherwiſe you would make your oaths and my faith as different as your words, and reſolution.

Gentleman. The artificial frame of a diſcourſe ſhall

ſhall never do me that evil office, as to perſwade me to a falſehood, for I am ignorant of the uſe of it, much more of the invention, which ſhall make me to avoid the undertaking of it, to the end that being ſafegarded from the trouble I find between the reſolution, and the iſſue, I do not clearly manifeſt unto you, that all the world will judge ſuch a fair deſign deſerves to be continually purſued and followed.

Gentlewoman. I pray, Sir, be careful of conforming your mind to your words. Time alwayes produces opportunities to diſcern diſſimulation from truth. I can aſſure you, if I find your promiſes falſe, you ſhall repent the beſtowing them ſo vainly; for I will alwayes reſerve that power to my ſelf, to either accept or refuſe what you ſhall proffer me.

Gentleman. How; my life, can your belief take a bad impreſſion concerning your ſervants? I call love, and your beauty to witneſs that I will alwaies continue ſuch.

Gentlewoman. Well Sir, I will for the preſent accept of your intentions, hoping hereafter to have a cognizance of them.

Gentleman. Fair one, I promiſe you that you ſhall gain as much fidelity in this your conqueſt, as I expect glory and bliſs of mine.

Gentlewoman. But I would know, Sir, whether you will keep your promiſes as firmly as you have proteſted them.

Gentleman. Far better, Lady: for I can affords, but ſuch weak words as mine ignorance furniſheth me withal; but can yield you effects, though they ſhould coſt me a glorious death.

Gentlewoman. Why, could you find in your heart to die for me?

Gentleman. No Lady, for that which others

would eſteem death ſhould be a life to me, ſo it were given me by your hand.

Gentlewoman. Live, and take heed repentance be not the cauſe of your death.

Gentleman. Well Lady, *I* will live your ſervant and make my ſpirit live by the merit of my perſeverance.

The ſixth day.

Gentleman. IS any thing, Lady, more continual then my Paſſion? *I* would have it as durable, as your beauty; the glory of my deſign, and perſeverance.

Gentlewoman. I ſee Sir, you will have it ſo, and that you are born thereunto by your own will rather then by any merit of mine.

Gentleman. Force me not, fair one, to expreſs ſuch commendations of you, as ſhall oblige me beyond my capacity. Content your ſelf that all words which are expreſſive of praiſe, derive their luſtre from you.

Gentlewoman. Though you be pleaſed to ſay ſo, yet *I* am not able to believe it, mine eyes and judgment contradicting it. But for requital give me leave to render you thanks. And if hereafter you reproach me for mine ignorance, my deſire ſhall make you amends.

Gentleman. You are too humble Lady towards him, who expects nothing from you but commands for me to obey, with all the vigilancy a Lover can afford, whoſe chief care ſhall be to fulfill them.

Gentlewoman. Fortune (they ſay) to ſhew its uncontroulable power, alwayes oppoſes the faireſt reſolutions. You ought therefore to fear leſt croſſes war againſt our deſigns.

Gentleman. I will alwayes afford you ſuch variety of

of duties, that though misfortune ſhould endeavour to thwart me therein, I ſwear, it ſhall be ſooner weary of croſſing me, than I ſhall be of ſerving you, and defying it.

Gentlewoman. I will therefore for the preſent have this aſſurance ſerve for us both; and believe that henceforth no croſs how tedious ſoever ſhall divert my conſtant humour from loving you.

Gentleman. Fair one, theſe promiſes ſhould be aſſured and certain Oracles.

Gentlewoman. So ſhould your deſires, Sir, be ſo many infallible preſages.

Gentleman. But how can I ſufficiently confirm it to you, now joy hath charmed my mouth, teaching me, that words are vain, when we are proceeding to Trials and Actions?

Gentlewoman. Nor I can no fullier expreſs truth then I have already, and finding my ſelf more capable of love than of diſcourſe, I will conjure your perſwaſion, to force you to a belief.

Gentleman. Preſerve then, fair one, this favourable inclination for me, and if ever heaven ſhould offer to diſturb the continuance of it, cauſing you any way to ſuffer for my ſake; I aſſure you I would rather offer up my ſelf in ſacrifice to expiate or prevent any ſuch diſaſter.

The ſeventh and laſt day.

Gentleman. LADY, the ſame day I had the happineſſe to preſent my cordial affections to you, and you perfectly took poſſeſſion of my very ſoul, and all that depended of it, I was alſo ſurprized with a thouſand fears. For rareſt Conqueſts are ordinarily ſubject to greateſt croſſes, and my ſmall merit made me doubtful of obtaining your favour; But ſeeing your goodneſs and my

propitious Fortune have deceived my fear: and that you, contrary to the common courſe, would with courteſie gain that which was already yours; The more extraordinary your affection is, ſo much the greater is mine obligement, and my deſire of ſerving you in recompence thereof.

Gentlewoman. Neither ſhould I ever have thought you would have bent your affections towards me it is a happineſſe I more deſired, then hoped for. And not without cauſe ſeeing you endowed with ſo many good qualities.

Gentleman. I will hereafter poſſeſſe nothing but take all away from my ſelf, and put it into her hands whoſe I wholly am.

Gentlewoman. Well, when I ſhall be ſo happy as to enjoy you, the gift will be the greater in beſtowing my ſelf and all I have upon you.

Gentleman. Teach me ſome petty love oath; and you ſhall ſee what uſe I will make of it, to teſtifie that I am wholly yours, and that which Love now beſtows upon you, cannot be taken away but only by death.

Gentlewoman. I can aſſure you I will with much care indagate an occaſion to deſerve you; and do you hold theſe words to be the moſt infallible that ever fidelity vowed.

Gentleman. I will alwaies live to do you ſervice.

Gentlewoman. And I ſhall no longer live for my ſelf, than I live for you.

Gentleman. Let us then Lady unite our ſouls with this kiſs, and make what ſpeed we can to be our ſelves, that as we now enjoy one another by diſcourſes, we may one day accompliſh our deſires; An expectation which affords me ſo much joy, that onely to reap the pleaſure of meditating upon it, I will confine my ſelf to ſilence.

A

A Table of the Moral Letters Written by the most refined ſpirits of our Age.

First Letter, to the Lord Admiral of Joyeuſe, *upon the death of his Miſtreſs* page 1

Second Letter, to Monſieur St. Luc, *upon the death of his wife* 8

Third Letter, to the Lady Marqueſs of Mont-lort *upon the death of her husband* 11

Fourth Letter, upon the ſame ſubject 15

Fifth Letter, to a Lady upon the deceaſe of her Lord and husband 18

Sixth Letter, to Monſieur de Terms, *upon the death of his ſon* 22

Seventh Letter, to a Magiſtrate upon the loſs of two of his ſons which died of the Plague 26

Eighth Letter, to a Father, upon the loſs of all his children 33

Ninth Letter, to Monſieur de Hameaux, *upon his Fathers deceaſe* 37

Tenth Letter, to the Lady Marqueſs of St. Chaumon, *upon the deceaſe of her father* 39

Eleventh Letter, to the Lady Princeſs of Conty, *upon the death of her brother* 46

Twelfth Letter, to Thyrſis, *upon his impriſonment, & to ſtrengthen him againſt the apprehenſion of death* 60

Thirteenth Letter, to an impatient ſick man, for to reſolve him 68

Fourteenth Letter, to a vertuous Lady upon her frequent ſickneſſes 70

Fif-

Fifteenth Letter to L.C.B.S. *upon his disgrace.* 74
Sixteenth Letter to Mistress Couserant, *to thank her for the good offices she had done him during his disgrace* 78
Seventeenth Letter, to reconcile a quarrel between two brothers 79
Eighteenth Letter, to Monsieur de Bassompierre, *to congratulate with him for being made Marshal of* France 82
Nineteenth Letter, to Monsieur Coiffeteau, *to congratulate with him for his promotion to the Bishoprick of* Marseilles 84
Twentieth Letter, wherein Monsieur du Perron *thanketh the King for the* Cardinal's Hat *which he had procured him* 85
One and twentieth Letter, to a friend, to perswade him to give over his suit 86
Two and twentieth Letter, to Isidora, *to perswade her from an intended Marriage* 90
Three and twentieth Letter, to justifie himself from a false imputation 92
Four and twentieth Letter, to Monsieur de Vaugelas, *to reprove him for his long silence* 93
Five and twentieth Letter, to a friend, complaining for the late receiving his Letter, and to intreat him to be more careful of his health 95
Six and twentieth Letter, in answer to some high commendations attributed to him 96

A Discourse between a Gentleman, and a Gentlewoman, divided into seven days. 98

THE

THE Complements & Elegancy OF THE *FRENCH TONGUE.*

To offer ones Service and Friendſhip.

A.

SIR, the renown of your Vertue and Courteſie, have made me deſirous to be honoured by your love and Friendſhip; and having no other opportunity of inſinuating my ſelf, have made bold to viſit you, and proffering my ſervice, aſſure you of the ſincerity of mine affection.

B. Sir, I humbly thank you for the pains you have taken in coming to ſee me: and though I know nothing in my ſelf which may deſerve ſo much honour, yet if that little I have, can render my friendſhip acceptable unto you, aſſure your ſelf it is obtained, and I offer it you with a cordial affection. Deſiring you onely for a trial of your love, to honour me with your commands, and I ſhall endeavour to teſtifie mine, by a perfect of obedience.

A. Sir, you ought not to undervalue thoſe rare qualities that are in you, the merit whereof is too well known, which increaſes mine obligement towards you for your favour you do me in receiving me

me ſo courteouſly into the number of your friends; I fear only I ſhall want ability to acknowledge it.

B. Sir, your love is too ample a ſatisfaction, whereby I find my ſelf ſo highly honoured, that I ſhall ſtrive to preſerve by all humable ſervices, and ſhall preſume to come and viſit you at your own dwelling.

A. Sir, you ſhall be heartily welcome, and I will longingly expect you, which hoping you will ere long perform, I humbly take my leave.

B. Sir, I remain your moſt humble Servant.

To gain acquaintance upon a caſual meeting.

A. SIR, I eſteem it a ſingular happineſs, to have met with ſuch good company, ſeeing I have by this means obtained the favour to be acquainted with you.

B. Sir, if the ſame chance which brought us together in this place, did likewiſe render me capable of making my friendſhip as uſeful to you, as your goodneſs is pleaſed to eſteem it acceptable, I ſhould think my ſelf double happy: but till opportunity preſents it ſelf; I ſhall pray you to accept of the good will.

A. Sir, your merits oblige me highly to eſteem your acquaintance, and deſire your love. And mine intent was, to make tender of my ſervice to you. But now I am doubly indebted to you for preventing my purpoſe by proffering your affection. I humbly thank you for it, and deſire you reciprocally to accept of mine.

B. I kindly accept of your proffer, conditionally that my repective ſervices may make you part of amends.

A. Sir, you will oblige me beyond the power of mine acknowledgement. Your love will be honour

ſo

ſo ſufficient for me, with leave to come and viſit you ſometimes, to receive your commands.

B. Sir, I will not ſay what my dutie binds me to: but I will pray you to believe, that my deſire of teſtifying it by effects, is ſincere, and ſhall appear upon the firſt occaſion as ſhall preſent it ſelf. In the mean time, I ſhall be glad for the enjoyance of your company, to ſee you at your own home.

A. Sir, you ſhall ever be moſt heartily welcome,

A Viſit.

A. Sir, when I firſt had the honour to be acquainted with you; your courteſie did ſo far engage me, that I am not able ſufficiently to acknowledg it. I have made bold to come to viſit you, and give you thanks for it, and aſſure you of the continuing ever devoted to your ſervice.

B. Sir, I do not think my ſelf able to give ſufficient reſpects to ſo high a merit, aſſure your ſelf, my good will ſhall never be wanting. You oblige me infinitely in coming to ſee me, and are extraordinarie welcome.

A. Sir, you will overcome me with your courteſies, and new engage me every time you come to viſit me; I fear you will at laſt force me to remain ingrateful, having not wherewithal to requite your favour. But tell me, I pray, how have you done ever ſince our laſt enterview.

B. Very well Sir, at your ſervice. And how hath it been with you?

A. Truly Sir, I have not been very well, but that ſhall not hinder me howſoever from ſerving ſuch as have eſteemed me worthy of their love.

To invite a Friend to Dinner.

A. Seeing, Sir, you have ſo long honoured me with

with your good company: I ſhall intreat you, Sir, to ſtay and take part of a bad Dinner,

B. Sir, I moſt humbly thank you; I am fully ſatisfied having ſeen you in good health.

A. I pray Sir let me ſtay you a little longer, we may talk a little further at Dinner, if you pleaſe to have patience to ſtay ſo long.

B. Sir, if in ſo doing I might do you any ſervice; or if my preſence were capable of yielding you any content, I ſhould eaſily condeſcend to it; but *I* doubt I ſhould rather be troubleſome to you.

A. Pardon me Sir, your company is too acceptable. I pray do me that courteſie.

B. Sir, I have ſome buſineſs which requires a preſent diſpatch, and therefore I ſhall intreat you to hold me excuſed.

A. Sir, I would be loath to be your hinderance. And am ſorry I cannot have the happineſs to enjoy your good company any longer.

B. and I am ſorry I cannot at this time accept of your kind proffer, for which notwithſtanding *I* remain thankful to you.

A. It ſhall then be at another time, when you are at better leiſure.

B. Sir, I ſhall be at any time ready to obey your commands.

Another form where the invitation is accepted.

A Sir, ſince it hath been my good hap to meet you at this preſent, let me deſire you to come and take part of a bad dinner with me.

B. Sir, If *I* could do you any ſervice therein, *I* would willingly bear you company, but my preſence will be both unuſeful and troubleſome to you.

A

A. I pray Sir, uſe no ſuch excuſes, your company is moſt pleaſing, but you fear your chear will be but bad.

B. Pardon me Sir, I know your houſe affords none but good entertainnement, and becauſe you ſhall not think I have any ſuch thought, I will do as you pleaſe.

A. You ſhall be exceeding welcome, and do me an extraordinary favour, and we will relate the news of theſe times tell dinner is ready.

B. Sir, I have a little buſineſs to diſpatch, which I would willingly make an end of this morning, *I* pray give me leave to go and give order for the doing of it, and *I* will return immediately.

A. *I* pray do not fail, for *I* will expect you.

B. *I* will return without delay.

At his return.

B. Sir, *I* crave pardon for having cauſed you to ſtay ſo long.

A. Sir, you come in very good time, and now *I* ſee you are a man of your word.

B. *I* would *I* could as well perform all things elſe whereunto your quality and my duty oblige me.

A. Sir, lay off your Cloak, and let us waſh.

B. When you have done Sir.

A. Let us waſh together if you pleaſe. Take your place Sir.

B. After you, if you pleaſe.

A. No Sir, *I* pray ſit there, that place is reſerved for you.

B. *I* muſt obey you Sir: *I* had rather be uncivil then troubleſome.

At the end of Dinner.

A. Sir, *I* pray excuſe your bad entertainment at this

this preſent, and at another time we ſhall endeavour to make you amends.

B. Truly Sir, it hath been very good, without any defect, and therefore needs no excuſe.

A. Howſoever your welcome was hearty; and I ſhall deſire to teſtifie my cordial affection ſome other way more worthy your ſelf.

B. Sir, I have ſo many teſtimonies of your good will, that I am aſhamed it lies not in my power to requite the leaſt of them. I will expect when your commands ſhall give me opportunity to do it, and ſo I thank you for my good chear, and humbly take my leave of you.

A. Farewel Sir.

And if he chance to ſtay after Dinner, he that invited him, may ſay.

A. Sir, will it pleaſe you to paſs the time at ſome Recreation, leſt it ſeem tedious to you after your bad entertainment.

B. Sir, it cannot ſeem long in your good company: you have fed us with delicates, and raviſhed us with uſeful and pleaſing diſcourſers, which are the beſt ſauces of a feaſt.

A. Your good nature makes you take all things patiently and in good part; but how ſhall we paſs away the afternoon? Do you delight in gaming, Sir?

B. Sir, I will agree to any good motion.

A. Had you not rather Sir, walk, and go ſee ſome good company?

B. Yours is more then ſufficient for me.

A. Sir, I know where very good company is to meet, where there will be choice of young Gentlemen and Gentlewomen of this City. I am very well known amongſt them, and make no doubt but we

we ſhall both be exceeding welcome, if you pleaſe we will walk thither.

B. Sir, *I* am bound to obey you, and you ſhall do me a great favour.

Coming into the Company, the Gentleman, who is acquainted, ſpeaks.

Gentleman. Hearing of your preſent meeting, *I* came to ſee and ſalute you, and confiding in your wonted cuſtomary courteſie, made bold to bring this friend along with me, an honeſt and vertuous Gentleman.

The Company. Gent. We rejoyce to ſee you, you and your companie ſhall alwaies be welcome. We ſpeak for our ſelves who are at your devotion, as for the Gentlewomen, we will leave you to inſinuate your ſelves into their favours.

The Stranger. *I* durſt not have preſumed to intrude into your companie, being a ſtranger, if this Gentleman had not protected me with the credit he hath among you: The courteſie you ſhew me for his ſake doth infinitely oblige me. And as for theſe Gentlewomen, their exceeding beautie and meekneſs ſeem to promiſe they will not diſdain my companie, and ſuffer me to behold them, till I can with my conſtant ſervice endeavor to deſerve ſome part in their affections.

Gentlewomen. Sir, we ſhould be as void of judgement as we eſteem our ſelves to be defective in beauty, if we ſhould undervalue your merit, which this Gentleman informeth us of, and your own good carriage ſufficiently expreſſeth. Queſtion not therefore your welcome, and expect from us all reſpects due to your courteſie and merits.

Stranger. Gentlewomen, you oblige me with ſo much civility and honour, that *I* ſhall ever b

mindful and thankful for it. But I am infinite ſorry that I can yield you no ſervice equal to you worth. Yet I will preſent it, beſeeching you to accept of it, as being ſincere and unfeigned.

Gentlewoman. Sir, you exceed in courteſie, we being already ſatisfied by your gracious preſence, and the content we received by your pleaſant converſation.

Stranger. Though peradventure you may eſteem my ſervice not worthy your merits, yet I will not deſiſt upon any occaſion to teſtifie how much I honour and reſpect you

Another Gent. Sir, we are going to play, will you pleaſe to make one? or had you rather entertain theſe Ladies?

Stranger. I am very well here Sir, and though my task be hard, I will undertake it amongſt theſe Gentlewomen.

One of the Gentlewomen. Sir, you may peradventure find work enough to perform it.

Stranger. I care not what I loſe, ſo I may gain your favours.

Gentlewoman. Sir, I believe our poor entertainment will afford you but ſmall content.

Stranger. Ladies, had I but this one happineſs to ſee you, it were ſufficient to raviſh all my ſenſes, *I* find here ſo much beauty and grace: And *I* believe *Paris* could not find ſo much in his three Goddeſſes.

One of the Company. Sir, if you had a Golden Apple to adjudge unto them, you would eaſily perſwade them to it.

Stranger. Beſides, *I* queſtion nor but the rareneſs of your wits is correſpondent to your outward beauty, and that your words are as full of charms,

as

as your thoughts of wonders, and ſo I prefer the good hap of being in your company, to any other.

Gentlewoman. Sir, if we did not know our ſelves ſo well, you might cauſe us to preſume too much of our ſelves: But you do it to give your acute wit its Carrieer, and to paſs the time away.

Stranger. Ladies your modeſty ſhall not cauſe me to forget my duty; which is, both to admire, and publiſh your perfections, and honour them to the uttermoſt of my power; but if *I* be ſo unfortunate as to receive diſgrace thereby, my comfort ſhall be, *I* met with ſuch pleaſing enemies.

A Gentleman courting a Gentlewoman upon fair and honourable terms.

LAdy, *I* account this to be the happieſt day *I* ever had in all the courſe of my life, wherein *I* have the honour to be acquainted with you.

Sir, if *I* knew any thing in me worthy your mereits, *I* ſhould think my ſelf obliged to employ it in honouring of you. But finding nothing but imperfection and weakneſs, *I* believe the knowledge of me will hardly yield you any content, much leſs happineſs.

Lady, *I* find ſo many perfections therein, that *I* find my ſelf obliged to honour them with all my power, and offer you my moſt humble ſervice.

Sir, it is your courteſie and fair language that would willingly excuſe my defects, to make your ſufficiency to appear ſo much the more.

Pardon me, Lady, it is the charming power of your vertues and merits, which oblige me not onely to honour and ſerve you, but alſo to deſire ſome part and intereſt in your affections.

Sir, What ſoever a maid with honour may do, you

may requeſt of me. I reſpect your quality, admire your vertues, and wiſh you a happineſſe befitting your magnanimous deſigns.

Ladie, I can aſſure you my deſires and affections are good; and if your wiſhes proceed from as ſincere a will, as it hath power to be favourable to me, I ſhall think my ſelf the happieſt man in the World.

Sir, I ſhall deſire you to pardon me, my underſtanding is not ſo acute as to penetrate your intentions: that which I ſpeak is in ſimplicity, having no other deſign, but to yield you ſuch reſpect, as I know you deſerve.

Ladie, I do indeed wrong you in perſwading you to that which I have not yet made to appear by any true proof. But notwithſtanding I muſt tell you, that your perfections have ſo amazed my ſenſes and affections, that I am reſolved never to love nor ſerve any but you. I onely intreat you to accept my ſervice and affection, and give an effect to your own deſire.

Sir, as I cannot be perſwaded you would fix your thoughts, much leſs your deſigns upon one ſo little deſerving: ſo need you not trouble your ſelf to teſtifie your good will by any effects. I am content with the honour of knowing you, and wiſh with all my heart your good fortune may guide you to meet a match becoming your worth.

Ladie, I have not ſo far forgotten my ſelf as to miſconſtrue your merits and perfections. I have propoſed unto my ſelf an unfeigned reſolution to honour and ſerve you with mine uttermoſt endeavours, and your refuſal cannot leſſen mine affections. Suffer me then to ſtyle my ſelf, your ſervant.

Sir,

Sir, I am not at mine own diſpoſing, therefore cannot accept your noble proffer; but if you can perſwade my Parents to like of the affection you ſay you bear me, I ſhall eſteem my ſelf much honoured by your love, and ſhall be ready to yield to any thing ſhall agree with mine honour, to render you full aſſurance of my love.

Ladie, you oblige me infinitely, and I thank you as heartily. I ſhall take an occaſion to acquaint your friends with my ſincere intentions. Honour me in the mean time with your commands, and give me leave to kiſs your fair hand.

Sir, I am your moſt humble ſervant.

How to enter into diſcourſe with a Gentlewoman, being in company with her.

LADY, here is a fair and honourable companie, I am glad I met here, to participate of the content here received particularly ſeeing it is my good fortune to find you here, in whom all perfections ſhine that can be any way imagined.

Sir, Your Judgement concerning the companie is moſt true, there cannot be more accompliſhed perſons, nor any honeſter content found elſewhere: but your courteſie exceeds, in attributing praiſes to her who leaſt deſerves them, and in compariſon of the reſt, hath no conſiderable perfection.

Lady, your modeſtie makes you ſpeak diſadvantagiouſly of your ſelf; which is permitted to you: but if I ſhould condeſcend to it, or connive at that which ſo plainly appears to all the world; it were a great error in me. I ſhould ſhew my ſelf moſt unworthy to look upon ſo fair an object, if I could not admire its wonderful perfections. The luſtre whereof cannot be obſcured by your own undervaluings. For my part, I muſt confeſs mine af-

fections to be ſo engaged, that *I* offer and dedicate unto you with a free and willing heart, whatſoever lieth in my power.

Sir, the higher you ſtrain your eloquence, the more reaſon *I* have to ſhun thoſe commendations whereof you are as liberal towards me, as heaven hath been ſparing to me of ſuch gifts; and therefore judging my ſelf utterly unworthy of ſuch proffers as your courteſie makes me, *I* would deſire you to find ſome other ſubject for your diſcourſe.

Lady, though you refuſe me the honour of ſerving you, which is the duty of every honeſt Cavalier towards a Lady of your quality and merit; *I* will not therefore give over ſeeking after occaſions to render it to you, and teſtifie my words to be ſincere and true.

To deſire a courteſie of a friend.

A. Sir, the good affection you alwayes ſeemed to bear me hath imboldened me to deſire a courteſie at your hand. Namely, to give me your advice and favourable aſſiſtance in buſineſs. It will be a particular obligement, to be added to all former ones. Which *I* ſhall likewiſe endeavour in particular to requite.

B. Sir, mine affection is ſincere, and trial of what you have ſeen, is but a pattern of what *I* deſire to do for you. Aſſure your ſelf, that both in that which you require, or any other occaſion, you ſhall find me always diſpoſed to gratifie and ſerve you.

A. Sir, you multiply mine obligements, through your readineſs and freedom, *I* believe *I* ſhall hardly be furniſhed with words (much leſs deeds) to retaliate them. But if you pleaſe to command me, *I* ſhall endeavour to ſhew my ſelf thankful, though unable to requite.

To thank him for the courteſie received.

A. Sir, the good affection you have teſtified, commands me humbly to thank you for the honour and favour you have done me; whereby you have as far obliged me as any man could do.

B. Sir, *I* love my friends with all mine heart, and do not willingly refuſe them what lies in my power. Take it in good part, & believe this is one of the leaſt things *I* would do for you.

A. Sir, *I* have not deſerved ſo much as you have already done, but am ſtill bound to a ſincere and thankful acknowledgement thereof.

B. Sir, your thanks are more worth then the ſervice *I* have done you, and you purchaſe your friend's courteſies at too high a rate. *I* pray believe there is nothing in my power that is not at your command.

A. Sir, *I* cannot queſtion your affection; aſſure your ſelf *I* ſhall ever acknowledge it, and therefore remain your, as much obliged as affectionate, ſervant.

A requeſt, with a refuſal to it.

A. Sir, *I* have always known you ſo loving and courteous to your friends, that *I* hope *I* ſhall not be denied a courteſie *I* would deſire at your hands. *I* need ſuch or ſuch a thing: it lies in your power to aſſiſt me herein, and *I* humbly deſire you would be pleaſed to do it.

B. Sir, *I* never was unfurniſhed of love for my friends eſpecially perſons of merit, but where power is vvanting, the vvill availeth nothing: it is an inconvenience, vvhereunto *I* am ſubject at this time, vvherefore *I* ſhall deſire you excuſe me.

A. Sir, *I* doubt not but my vvant of merits gives you cauſe enough to deny me your favour and good

will, having never invited you thereunto by any ſervice on my part. But if you pleaſe you may remember your ſelf, and the courteſies you have ſo freely done to ſo many men; in ſo doing you ſhall increaſe your own glory, and mine obligements.

B. Sir, if it had been a thing lying in my power, I would not have denied you. I pray, do me that favour as to believe me, and try me upon ſome other occaſion, and you ſhall find I am not unwilling to gratifie you.

A ſudden meeting of friends.

A. Good morrow to you Sir.

B. Sir, this is a happy meeting, the Lord preſerve you; and to me you ſeem to be in good health.

A. Very well Sir, at your ſervice, and ready to obey, whenſoever you ſhall pleaſe to command me I wiſh our meeting may prove as happy to you as it is pleaſing to me.

B. There can nothing pleaſe me better, than to ſee my friends proſper.

A. And I, for my part, rejoyce the more at mine own welfare, becauſe it enableth me to pleaſure my friends Good Sir, ſee in what I may ſerve you.

B. Sir, I thank you for your cordial affection. You may if you pleaſe reciprocally be aſſured of mine. Above all things I conjure you freely to make uſe of the power you have over me.

A. Sir, I believe you are going about buſineſs, therefore I ſhall not deſire at this time to ſtay you any longer.

B. I can have no buſineſſe ſo urgent, but that I would willingly forego it to do a friend a pleaſure.

A. We ſhall at ſome other time have the happineſſe to diſcourſe together a little longer, and ſo I humbly take my leave of you.

B. Sir,

B. Sir, I am, and will be your ſervant.

For a Ceremony at a going in.

A. Let us go in Sir, if you pleaſe.

B. Sir, I will follow you.

A. I will not go in firſt, Sir,

B. Howſoever Sir, let us not ſtay here: We muſt not now make uſe of Ceremonies.

A. Sir, I do but my duty.

B. Sir it is meer courteſie, you oblige me with your reſpects, but however this will make us loſe time.

A. Sir, becauſe I will not be troubleſome, I will obey you, without any prejudice to the reſpect I owe you, and deſire to render you upon all occaſions what ſoever or whenſoever.

Another Form.

A. Sir; we will go in when you pleaſe.

B. Sir, I will go in after you.

A. Sir, you ſhall walk firſt if you pleaſe.

B. Sir, I will not commit ſuch an error, I am too conſcious of the honour I owe you.

A. I pray Sir be not ſo ceremonious.

B. I am reſolved not to fail in ſo known a duty.

A. Sir, you are fixed in your reſolutions. I will therefore go in firſt to pleaſe and obey you.

At going out.

B. Shall we go forth.

A. When you pleaſe, Sir.

B. Let us go then.

A. I will not go before you, Sir.

B. Sir, I will give you the firſt place, knowing you deſerve it, intending to do you all the honour and ſervice lieth in my power.

A. If it ſhould go by deſert, you would loſe, being you exceed me far in merit and worth.

B. Were

B. Were the pleasing of you onely the question, *I* would without any difficulty yield to your desires, but *I* am obliged to yield respect where it is due.

A. Sir, you are too obstinate in your courtesie: and *I* am loath to hinder the company of your affairs.

B. Sir, since your will is so, fearing to be esteemed troublesome in stead of civil, *I* will be guilty of this incongruity, protesting, you meerly force me to it.

At the coming out of a Chamber, or Parlour.

A. Sir, I pray take no further pains.

B. I will not leave you yet, Sir.

A. Pardon me Sir, I will not suffer you to come forth of the room.

B. Sir, you will not hinder me from performing my duty, and enjoying your companie as far as I may.

A. Sir, you honour me too much, and will oblige me to the uttermost, I beseech you go no further.

B. You shall excuse me then if you please, seeing you will give me no further leave.

To borrow of a friend.

A. Sir, I am come to see you, and learn how you do.

B. Sir, you oblige me by the care you take of me. Howsoever you see I am well, and ready to do my friends any service. And how is it with you?

A. I should be better if I could hear any tidings out of the Countrey.

B. Why? You desire peradventure to be informed of your friends healths.

A. I take more care to let them hear of my own necessities

neceſſities which I ſuffer for want of Bills of Exchange.

B. Sir, I am ſorry you told me of it no ſooner. I have money at your command, and ſo long as it laſts, take you no care.

A. Sir, you make me bluſh, heaping ſo many undeſerved courteſies upon me. I ſhall acknowledge my ſelf obliged to you therefore, all my life time, and will be ready to render you any ſervice that lies in my power; and kindly accept of the profer you make me.

B. Sir, amongſt friends we muſt be bold to ſpeak. How much is it you want.

A. So much. And *I* aſſure you that ſo ſoon as *I* hear out of the Countrey, I will take care to repay it.

B. Sir, if you pleaſe to write to the good Gentleman your father, ſend me your Letters, and I will direct them by the Poſt to my brother, who I know will be careful to deliver them.

A. Sir, *I* give you infinite thanks, for ſo many good offices and courteſies; hoping *I* may one day be ſo happy as to make you part of amends.

A refuſal to a friend that would borrow money.

A. Sir, *I* have ſuch confidence in your Love and Friendſhip, that *I* make bold to requeſt a courteſie at your hands.

B. Sir, you cannot be denied any thing that lieth in my power, ſuch is my good will towards you. What is it you deſire of me?

A. Sir, *I* want ſo much money, and would pray you to lend it me, you will do me a great courteſie, and *I* will repay it as ſoon as *I* receive any.

B. Sir, if *I* had it, you ſhould command it, and more, if you had occaſion to uſe it. But *I* can aſſure

assure you that for the present *I* am very ill stored: and daily expect bills of Exchange: So soon as they come *I* will send you word, and will be glad to accommodate you.

A. Sir, *I* thank you heartily for your good will. *I* pray continue your love towards me, and *I* will in requital thereof be ready to do you any service that lieth in my power.

A Complement amongst a company of Ladies.

Gent. *I* pray, Ladies, let not my coming interrupt your discourses, of which *I* shall be proud to participate.

Ladies. Our discourses are not of any great concernment, we can fall upon them again another time, and now give way to yours, which we make no doubt will prove more savory.

Gent. It is true, Ladies, that he who is in such company, need not want subject for a discourse. *I* am sorry *I* want expressions, and have not my tongue at so much command, as *I* have desire to honour and serve your perfections.

Ladies. Sir, we acknowledge no such thing in our selves, and therefore let not that *I* pray be the subject of your eloquence, for we should conceive you intended to laugh at us

Gent. Ladies, You must suffer me notwithstanding all this, to tell you, that though modesty interdicts you the acknowledging of a truth; yet the respect *I* bear to Ladies, commands me not onely to acknowledge it but also to divulge and maintain it.

Ladies. *I* pray Sir, if the same prove to be our case, let us also be subject to the same Law.

Gent. Ladies, this vertue is good when we are to speak concerning our selves, or of other mens vices and

and imperfections; but if we ſpeak of their good qualities; or intend to commend the perfections of our neighbour, we ought to do it fully, and not be ſparing in the uttering of truth.

Ladies. But Sir, you add, and put in more then we have, imagining ſuch perfections as are worthy your praiſe and commendation.

Gent. Ladies, you will bind me to an injurious reſpect. But I cannot chooſe but acknowledge your merits, neither will I ever want devotion to honour and ſerve you.

Ladies. Sir, you will overcome us with exceſs of courteſie; but believe me, ther is not one of us but would be proud to be termed your handmaid.

Gent. Ladies, you will make me beſides my ſelf, with this debating a point of honour which juſtly belongs unto you. Nevertheleſs I muſt not ceaſe admiring your perfections; being ſorry I have not merit enough in me to make my ſervice acceptable to you.

meeting upon New years Day.

A. God give you good morrow, and withal ſend you a happy new year.

B. *I* humbly thank you Sir, for your good wiſh And withal deſire the Almighty to grant you many ſuch, with as much content as your ſelf can deſire.

A. Sir, you infinitely oblige me by your reciprocal good wiſhes, which ſeem to endear me above mine own. But *I* aſſure you, Sir, there can be no proſperity or happineſs in the world, that my heart wiſheth not unto you, wherof *I* would *I* could give you any real teſtimony. And *I* ſhall intreat you, in the mean time to believe that *I* am wholly yours, and to accept of this ſword as a pledge of an affection

ction proceding from him, who desires to live onely to do you service.

B. Sir, you honour me greatly, and *I* most willingly accept your gift, which *I* will keep as a testimony of your affection. *I* pray believe *I* am the like to you; in gage whereof, *I* beseech you to wear this Ring for my sake, not so much considering the value, as that it is a token of an inviolable friendship.

A. Sir, you accumulate courtesies upon me. *I* accept your gift with a most willing heart, and will both wear it and keep it carefully for your sake: Yet if any disaster should deprive me of it, my friendship shall still remain firm and unmoveable.

To wish a friend a happy new year.

God having blessed me so far, as to grant me life to this day of the new year, I thought it a great part of my duty to come and wish you felicity in it: and assure you the man lives not in whose service I would more willingly employ my whole life. I beseech the Almighty to grant you health and prosperity in it; and me opportunity to testifie how much I desire to serve you.

Another to the same purpose.

Sir, I have taken occasion upon the solemn custom of the day, to come and wish you a happy year, and present you this new years gift. And though it be not according to your quality and merits, I offer it up as an acknowledgement of my duty, proceeding from so entire an affection, and so fixed a devotion to your service, that there lieth nothing in my small power that I will not willingly employ therein. So desiring you to command me, I wish you long life, repleat with all manner of prosperity and content.

To Congratulate a friend or kinſman for ſome preferment conferred upon him.

A. Sir, I could not contain my joy within my ſelf, ſeeing this happineſs which hath befallen you, without a Congratulation.

B. Sir, it teſtifies the ſinceritie of your affection; true love participating of all his friends adventures.

A. This and more Sir, is due to your merits. I praiſe God for raiſing them by this means to ſome ſuch height as your friends deſired.

B. Sir, I know, that next to God, I am bound to you for it, and to the reſt of my friends: neither doth any thing cauſe me to eſteem my ſelf ſo happy therein, but becauſe I can by this means more conveniently ſerve thoſe who honour me with their love; and your ſelf eſpecially.

A. Sir, I have done no more then that which my duty obliged me to do, but onely you intend to overcome me with courteſie.

To condole with a friend, upon ſome misfortune befallen him.

A. Sir, I have heard of ſuch and ſuch things as have befallen you, and profeſs unto you, I am heartily ſorry for it.

B. Sir, you oblige me too much, in having ſuch a fellow-feeling of my miſhap.

A. Sir, it would be a great comfort to me, if my reſentment of your misfortune, could any way eaſe you: and much more if my induſtry and ſervice could totally free you from it.

B. Sir, your ſinceritie obliges me ſufficiently. Yet if we muſt give way to our friends wiſhes, I cannot but deſire the accompliſhment of yours; but ſeeing I cannot obtain them, I muſt have patience, and take it as an affliction proceeding from God

God, out of which he will deliver us when he pleaſeth.

A. Sir you may diſpoſe of me as you pleaſe.

A viſit.

A. Sir, hearing you were in Town, I could not chuſe but come and ſee you, and preſent my moſt humble ſervice. Your worth and merits oblige me to this duty, which obligement you will increaſe by accepting this my devotion with your accuſtomed good will, always ſhewn to your affectionate ſervants, of which number I deſire to remain all the days of my life.

B. Sir, I am much bound to you for the pains you have taken in coming to ſee me and honor me with the proffer of your affection; believe me, I much reſpect your merit, and ſhall teſtifie it by any good office as lies in my power to render you. I therfore intreat you to make me happie by your frequent viſits which ſhall ever be moſt welcome to me.

A. Sir, I deſire nothing more then to be able to teſtifie the affection which I have devoted to your ſervice: and if the ſight of me could yield you any content, I would not fail to come and ſee you oftner, but I fear I ſhall rather trouble, and diſturb you from more ſerious affairs. Yet ſeeing you ſeem to deſire it, I will perform my duty, expecting ſome happy opportunity wherein I may do you ſervice worthy of you.

B. Sir, you muſt then continue your coming to me, your company can no way diſturb me, but rather afford me ſingular content. I know how much your merits ought to be eſteemed, and I can aſſure you *I* will not omit any occaſion wherein *I* may teſtifie it; but ſhall willingly embrace it, whenſoever it ſhall be proffered.

To ſalute a Lord as you paſs through his Country.

A. Sir, I could not paſs through your Countrey, and ſo near your houſe, without coming to render my reſpects. The rank your Family holds in this Kingdom, the report of your merits which is come into our Province, have incited me to this duty; eſteeming nothing ſo much as the acquainting my ſelf with perſons of ſuch eminent quality, by profering my ſervice to them.

B. It is a ſingular good hap for me, Sir, to ſee you in this houſe, which I ſhall alwayes eſteem honoured by ſuch viſits. Sir, you are more than welcome to me, and aſſure your ſelf you are in a place where you may command. I pray therefore accept of the ſmall entertainment which it affords, till I can better teſtifie my deſire to ſerve you by ſome act that may be worthy of you.

A. Sir, You highly oblige me through your ſingular courteſie: and it is your good nature to extend it towards ſtrangers. I ſhall endeavour to deſerve it hereafter by all offices I ſhall be able to render you, offering to that end my moſt affectionate ſervice.

To diſcourſe during your abode in the ſaid Lord's Houſe.

A. Sir, You have here a fair and pleaſant dwelling, this Caſtle is rarely ſcituated, and exceeding well built, and hath all ſuch conveniences as can poſſibly be required.

B. There are no great defects in it, Sir; I want nothing but opportunity to ſerve my friends, eſpecially thoſe of your rank and quality.

A. Sir, Your courteſie is the greater, becauſe I am a ſtranger unknown to you.

B. Sir, You are no ways obliged to me, ſeeing

you are not entertained according to your deſert, which *I* can aſſure you proceeds not from any want of good will.

A. Sir, I pray you give over theſe excuſes, hoping I ſhall one day be able to acknowledge them. But let me intreat you, Sir, to inform me particularly of the ſtate of this Kingdom, and how it ſtands with the affairs thereof for the preſent.

B. Moſt willingly Sir; for as this Kingdom is moſt flouriſhing, ſo are we very willing to let others know the ſingularities of it, to encreaſe their deſire of viſiting it, and by that means to obtain their friendſhip and acquaintance.

A. Sir, I know the riches and power of this Kingdom, and can give a near gueſs to it by this Province, being there are fifteen or ſixteen more of them in it, not much inferiour, if not every way equal unto this. But I do not yet well conceive its form of government.

B. Sir, This is not a Myſtery that ought to be hidden, neither is it the deſire of our Nation to conceal it. But it is a diſcourſe which requires a longer time, and I fear to annoy you for the preſent, and interrupt you at Dinner: we will therefore remit it to another conveniency; now Sir, I *pray* fall to the poor chear that is before you; and ſo I will drink to you.

A. Sir, I thank you, and will pledge you with all my heart, and will take a time to begin your King's health, but now we have drank ſufficiently, and the beſt way to expreſs our good will towards him, conſiſts in doing him ſervice, and would willingly find an opportunity to do it.

B. Sir it may preſent it ſelf at one time or another. In the mean time, I pray employ me in any

any thing whereof you ſhall find me capable, and I will alwayes be ready to do whatſoever lies in my power.

A. Sir, I humbly thank you, and deſire you to believe the like of me.

To take leave of the ſaid Lord.

A. Sir, how pleaſant ſoever the abode be, and though the company be never ſo pleaſing, yet we muſt leave it at laſt. The time of my ſtaying ſeems not long, but I muſt proceed in my journey. Wherefore I will take my leave of you, thanking you for your good entertainment; which ſhall oblige me to omit no opportunity wherein I may requite it.

B Sir, You have not received entertainment according to your deſert, I pray excuſe it, for you took me unawares. But if ever you come this way again, and I may have notice of it. I ſhall endeavour to take better order for your reception. In the mean time I would intreat you to accept of this ſmall entertainment, aſſuring you it is the leaſt of ſervices I deſire to render you.

A. Sir, You increaſe my obligement ſo much, that I am not able to give you ſufficient thanks; yet they proceed from a grateful heart: in the mean time, the Lord protect you and all you have: And ſo I humbly take my leave of you.

B. I remain your ſervant.

A diſcourſe touching an intended Marriage.

A. Sir, I am glad to meet you; and have the opportunity to wiſh you much joy and happineſs

B. Sir, I am alwayes joyful to meet you, and your wiſhes can produce nothing but good to me. But I would deſire to know wherein it is you wiſh me

Proſperitie, for there is no new thing happened unto me.

A. Sir, You will conceal your happineſs, which being known to many, I alſo have caſuallie heard of not long ſince.

B. Sir, I pray let me know, for I cannot imagine nor think what it ſhould be.

A. Why Sir, I hear you are ſhortlie to be married in this Town.

B. This is the firſt time I heard of it, imagine you therefore if the Wedding muſt not needs be near at hand.

A. Sir, Thoſe who told me of it, ſhould know it verie well, for they relate manie particulars concerning it.

B. Oblige me ſo far as to tell me to vvhom, and upon what conditions this pretended Marriage is to be performed. It will peradventure be ſo advantageous to me, I may hearken to it.

A. *Why Sir?* Will you marrie out of your own Countrie, far from your friends and Means loſe the ſweet fruition of your kindred, and ſell you Land, or bring a ſtranger home? vvho, vvere ſhe of never ſo good extraction and qualitie, vvill be contemned, and breed occaſion of envie to you?

B. *Good Sir?* Let us lay aſide the Hipotheſis, and fall upon the Theſis: You have not anſwered my Queſtion, but deal like a *Sophiſter* with me.

A. Sir, *I* never ſtudied Logick, Yet here are Tropies for you: it is Mrs. *Mary*, the daughter of Mr. N. N. vvho inherits her Mothers Lands, beſides a portion of ten thouſand Crowns in readie Monie: which her father intends to beſtovv upon her.

B. *Sir*, You might tell me ſo much as would make my mouth water at it. *I* know her father,

is

is a Gentleman of good vvorth, and great repute at Court. Likevvise *I* know the Gentlewoman, a Fair, Wise, and rich Maid, which are three good qualities. I am not so out of taste, but if *I* thought *I* might prevail, *I* could willingly adventure to be a suiter to her.

A. *Surely Sir*, the business is not so strange to you: *I* am told you are never from thence; come, come, *I* have found you.

B. Believe me, Sir, it is a thing *I* never attempted; and those that speak of this, want a subject to talk of; and will make certainties of the least probabilities. I imagine this rumor is grounded upon my frequent going to that house.

A. Questionless it is so: But some such thing there must needs be: for smoke is never vvithout some fire.

B. I do not much wonder at it. We must give the World leave to talk, and nevertheless follow our business.

A. But do you imagine you should do well to ingage your self here in a matter of so great moment, whereon depends your fortune, and the content of all your friends and kinsfolk?

B. *Sir*, Assure your self *I* will not run headlong into any such business: I know the honour and respect due to my Parents: and I likewise knovv their intent vvas not to send me abroad to see Foreign Countries, and Marrie the first Wench as should please my fancie, but rather to make me more fit and capable to do my Countries service: Yet on the other side, I am sure their Wisdom and Fatherlie love is such, that if I could find a match here more for mine advantage then any I could get at home, they vvould no Way oppose me therein.

A. I am ſatisfied, and if there be any thing commenced. I heartily wiſh the iſſue may be to your content, I would all ſtrangers had ſo much conſideration and reſtraint of themſelves; not ſuffering their minds to be enſnared by fooliſh and blind affections, nor ſeduced by ſuch affected garbs wherewith many children of very good families are often entrapped.

B. Sir, the way to attain thereunto is, by keeping good company, and ſeeking the acquaintance of wiſe and vertuous perſons: who by their diſcourſes and examples may teach and ſhew us how to live well, without looking after ſuch people as are fraught with nothing but vanity and malice, and by their debauches and cunning, poiſon any Young man as converſes with them.

A. It were a thing much to be deſired; but young Gentlemen now adaies give little heed to good counſel; and prefer pleaſure and profit, to decency and good carriage.

B. Their Parents might likewiſe give them wiſe and faithful Governours, or recommend them to perſons of good credit and repute, to take care of them: And to that end hold correſpondency themſelves with none but ſuch men; which might prove a very effectual means to preſerve and procure a friendly confederation between forreign Kingdoms and Nations.

A Walk.

A. Sir, ſeeing ſuch fair and clear weather, I came to ſee whether you would be pleaſed to walk abroad.

B. You have done me a great courteſie. for the time ſeemed long to me at home. But which Way ſhall we ſteer our courſe?

A. Sir

A. Sir, they are ſo many gallant places hereabout, that we cannot go amiſs, here are the Tuilleries, and the gardens belonging to the Palace of *Luxenbourgh*, &c.

B. Let us go if you pleaſe to the Tuilleries: it is not yet late, we way diſcourſe as we walk, and delight our eyes with the ſight of ſo many Lords and Ladies as frequent thoſe Walks.

A. Here is a pleaſant and delightful place, what curious knots artificial compartiments, curious Allies ſhadowed with Trees, and encloſed with fragrant Hedges.

B A fair Garden is an earthly Paradice, and our abode therein a ſhadow of our future bliſs.

A. Nothing can recreate mans ſenſes and ſpirits better, eſpecially after they are any way ſtupefied and dulled with long ſtudy.

B. I know not what to ſay to it, for I never diſturb my brain with exceſſive ſtudy.

A. How Sir, do you deſpiſe ſtudy, there is not a more glorious ornament, nor uſeful for Gentlemen. I uſe exerciſe as well as you, but I never take any reſt in my mind, till I have refreſhed it with ſome rare document or pleaſant Hiſtory, though my body be tired with labour.

B. Sir, I would fain know what content you can reap by ſtudy.

A. I will reſolve you when you have told me, what profit or pleaſure bodily exerciſes can afford you;

B. Sir, they preſerve my health, warrant me from diſeaſes, keep my body active, and breed a kind of lofty and bold diſpoſition, maintaining a mans reputation in gallant companies.

A. And how much more excellent is ſtudy, a

true exercises of the mind, afforded it all these things which far excel the other, in that they adorn the soul which is the most precious part of man?

B. Sir, you tell me of wonders beyond my apprehension.

A. Studie expells ignorance (a shameful and dangerous disease of the soul) gains knowledge, the true health, and most precious treasure; teacheth us how to moderate our passions, and apply our selves to vertue, it informs our judgment and makes us men, yea raises somewhat above mortality.

B. There is some likelihood in what you speak, yet I have alwaies heard it said, That study dulls a mans courage, and a pen and inkhorn was never a good sword.

A. Sir, That was never spoken by *Alexander* the great, *Julius Cæsar*, nor *Charlemain*, or any of those who have been renowned for re-establishing learning and Science, marrying them to arms, excelling as well in Chivalrie and Warlike Stratagems, as in establishing of good and wholesome Laws.

B. Sir, I *yield* to your reasons, and it repenteth me I was not set to studie in my younger daies.

A. Sir, You are not old, what should hinder you yet from addicting your self thereunto? is it not better late than never?

B. I would not now stand to learn Latin; and hate to be subject to any Pedantick humour.

A. It is not Latin onely that makes a man learned and understanding; but the knowledge of Sciences and Histories. The use of the Latin tongue I must confess is a great help, and much more the Greek, and many great persons have taken the pains to learn them both. Our *French* Histories relate that *Charles* the great, and *Charles* the eighth did do it:

and

and *Cato* learned the Greek when he was threescore years of age. Yet had we neither of them, have we not very good books translated into our own Language?

B. But Sir, who can have patience to turn over so many vast Volumes?

A. Sir, we must herein follow the advice of a brave and learned Courtier, who wished a friend not to read many books, but much; Make choice of Authors, and render them familiar to you. I will not bind you to all speculative Sciences, or the thorny subtleties of *Logick*, but I would have you learn the Mathematicks, Ethicks, Politicks, History, and Rhetorick; but Historie especially, which may justly be called the Records of Times, the light of Truth, the life of memorie, and direction of mans life.

B. Sir, I thank you for insisting upon this discourse, I will make use of it, and spend my time no longer unprofitably in vain games and company, much less in excess of riot. The time I can spare from bodily exercises, I will employ to cultivate my mind, which I find to have great need of it. My Tutor hath often told me so, but I thought I shewed a heroical disposition in contemning wholesome advice, and following flatterers, who to please me, would speak in disgrace of learning as a disparagement to Gentility.

A. Sir, they are corrupters of youth, and you must beware of such men.

Upon a Quarrel.

A. Sir, I am glad I have met with [illegible] ht to enquire *you* out, to be informed co[illegible] iness *I* was told of *yesterday*.

B. It will afford me great co[illegible] *you* in any

any thing; and I am glad I meet you ſo happily to unform you of any thing you deſire to know. But what is your will with me?

A. Sir, I heard that ſuch and ſuch fell out not long ſince and from words fell to blows.

B. I came juſt time enough to part them.

A. It is an ill example, when thoſe as profeſs amity; and eſpecially being of the ſame Nation; will ſuffer themſelves to be ſo far tranſported with paſſion, as to violate the bonds of friendſhip and humanity. But will there be no means, think you, to bring them to agreement.

B. I know not: many ſtir in the buſineſs, and if you would take a little pains in it, you might do a good work; and I conceive you have ſome intereſt in them.

A. The affection I bear to both their honours, is the cauſe why I deſire to know the particulars of it, and that by thoſe who are not intereſted in the quarrel. For thoſe who are parties will always ſpeak favourably for their own ſide.

B. I know ſuch a one hath ſo free and generous a ſpirit, that if you ſpeak to him, he will neither conceal nor diſguiſe any thing to you.

A. I am a friend to them both, and would not offend either, but I will follow your advice, and begin that way; will you be pleaſed to go along with me?

B. Believe your ſelf hath power and wiſdome enough; yet if you think it fitting I will willingly accompany you, to ſecond your good intention.

A. Sir, we are ſorry to hear that the other day, there was ſome difference between Mr. *N. N.* and your ſelf; and would willingly know

how

how you came to be ſo highly incenſed.

B. I am ſorry our friends ſhould be troubled to agree us; but there is no need, we ſhall accord well enough. I thank you for your care.

A. Sir, it muſt not be ſo, we underſtand how far you have proceeded, and know you do not want Courage; but you muſt reſerve that for a better occaſion. Suffer us I pray you to intercede between you with as much equitie and indifferencie as may be.

C. I queſtion not your good intent, much leſs your equitie and prudencie; but I give you thanks and would deſire you to let us alone, we ſhall decide the quarrel well enough amongſt our ſelves.

A. Sir, You ſhall pardon us, if we go beyond the bounds, of reſpect, to enter within the limits of moderation, and bind up again (if it be poſſible) that knot of friendſhip which was between you.

C. Gentlemen, I can aſſure you for my part, I never had any deſign to break with him, neither do I believe I gave him any cauſe, which makes me think my ſelf to be moſt injured.

A. The greater the injury is, the more glorious is the pardon. It is the property of generous ſouls to be ſlow to Wrath, and willing to forgive.

C. Sir, Your reaſon is good, and I confeſs it is a weakneſs in me; for as I am very unwilling to give any offence, ſo I am very cautious in pardoning a wilful injury.

A. Sir, Your reputation is as precious to us as can be; neither will we do any thing to prejudice it, but we will intreat you to let us over ſway you: we are going to try what we can do with the other.

C. Well

C. Well do what you pleaſe, ſeeing you will not ſuffer me to end it according to mine own fancie.

A. *Sir*, being your friends, we accounted it to be our dutie to come and ſpeak with you concerning a falling out between you and *Monſieur N.* We are verie ſorrie this hath happened, yet we hope the matter is not ſo hainous, but it may be reconciled.

D. Gentlemen. If you love me, motion not anie agreement with a man, who hath moſt unworthilie offended me; for *I* am reſolved to right my ſelf upon him.

A. *Sir*, Reaſon would have us to ſeek a remedie for an evil being once ſet on foot; but deſire of revenge increaſeth the wound, and makes it incurable.

D. *Sir*, this is a good reaſon for one that profeſſeth Philoſophie; but not for ſuch as ſtand upon their reputation.

A. *Sir*, We would by no means undervalue you, but we hold theſe worldlie Maxims, not alwaies to be the true rules of Honour, which is the vertuous mans chiefeſt treaſure.

D. *Sirs*, you may ſay what you pleaſe. Shall *I* ſuffer my ſelf to be mocked or out-braved by *any one?*

A. *Sir*, there may be ſome haſtineſs or miſunderſtanding. *I* pray fall not into extreams; I doubt not but we ſhall perſwade *Monſieur N.* to give you anie reaſonable ſatisfaction.

D. *Sir*, I believe he is faint-hearted, and dares not appear in the field of Honour. All this I know is but to trie me; but I will do nothing for ſuch a one as he; I will ſee how he can handle his Rapier.

Rapier. Tell me not of prohibitions, they are but Cowards excuſes.

A. Sir, I believe neither of you want Courage: yet you will give us leave to tell you, that the more you have, the more you are obliged to employ it generouſlie, and according to the rules of true honour, which is to yield up part of your own intereſt, to obtain peace upon reaſonable conditions; you can deſire no more honourable revenge on your adverſarie. We will not alleadge unto you the ſtrict defence of duels; yet we will lay before your eies the example of two valiant and renowned Gentlemen, who thro contempt of ſuch defences, fell into the hands of Juſtice, and made a generous and Chriſtian acknowledgment of the neceſſity, and profit of ſuch Laws.

A. Sir, did I not ſo highlie eſteem your love, my heart could never condeſcend to what you deſire, but ſeeing you are bent, I refer the deciſion of it to your diſcretion.

A. Sir, we are exceeding joyful you have been pleaſed to hearken to us: we ſhould be ſorrie to ſee a little ſtorm break ſuch a ſtrict bond of amitie; and we will immediatelie go about this buſineſs.

To take leave of a Friend who is going to travel.

A. Sir, the Urgencie of mine affairs obligeth me to Undertake a voyage which is, I muſt confeſs, a great prejudice to my content, that never is ſo great as when I am in your companie: but ſeeing there is a neceſſity I am come to bid you adieu, without adieu, and taking leave of you, know whether you will pleaſe to command me any ſervice. My comfort is my hope of ſeeing you again ſhortlie, and that in the interim you will be pleaſed to continue me in your favour.

B. Sir, Your abſence will be as inſufferable to me as an adverſity. Yet ſeeing the urgency of your affairs require it, I acquieſce, and accompany your voyage with ſo many vows and prayers, that I not only expect a happy iſſue thereof, but alſo a ſhort return, being confident you bear me the like affection. God grant you a proſperous Journey, to whoſe protection I recommend you.

A. And I likewiſe commit you to this holy tuition.

A ſtranger returning into his own Countrey, taking his leave of a new acquired Friend.

A. Sir, having diſpatched the buſineſs which I came about, I am now engaged to return; my friends have ſent for me, and I am very ſorry I muſt leave ſuch good company as I have here known and frequented, eſpecially yours; but I muſt obey my parents commands. In the mean time I thank you for all your love and courteſie, and ſhall eſteem it as a ſingular favour, if you ſhall vouchſafe to employ me in any ſervice. I ſhall with impatience expect your commands, and ſeek all opportunities to prevent them. Continue I pray your love towards me. Aſſuring you, I ſhall ever remain your ſervant, And ſo I humbly take my leave of you.

B. What Sir? will you leave us ſo ſuddenly? when we ſcarce have begun to taſte the ſweetneſs of your pleaſant converſation, I had better never to have known you, were it not for the hope I conceive you will continue this our newly contracted friendſhip, if not by frequent communication, at leaſt by a continual remembrance. For my part, I aſſure you I will not omit any opportunity wherein I may teſtifie how much I honour your amity; and from

from you I can deſire nothing more then that you will be pleaſed to command me any thing, wherein you ſhall think me capable to do you ſervice.

A. Sir, I beſeech yon queſtion not the firmneſs of mine affection, the *Idea* of your vertues and perfections is ſo deeply ingraven in my heart, that it ſhall never be blotted out of my memory. I will not fail to write to you, expecting that happy hour wherein I may ſerve you.

A. Sir, God ſend you a proſperous voiage. I remain your.

To take leave of a friends Wife

Lady, the love and courteſie I have received at your worthy husband's hand, hath obliged me to you both, and now your favour and friendſhip hath increaſed mine engagement. I have not for the preſent aay thing but thanks to return. But I muſt deſire you to believe, that I am ſo ſenſible of it, that I ſhall never reſt till I have found ſome opportunity to retaliate it. In the mean time accept of thankfulneſs for all your favours; ſo wiſhing you all proſperity and content: I reſt Madam your moſt humble and moſt obedient ſervant.

To take leave of a Gentlewoman with whom you have been familiarly acquainted.

Lady, amongſt all the favours this Country hath afforded me, I hold this to be one of the greateſt, namely, that of being acquainted with you; but as my happineſs hath been great all the while I have enjoyed your company, ſo now is my misfortune the more inſufferable to ſee my ſelf deprived by my departure of ſuch a bliſs as your ſweet converſation. And being I have not power to avoid, or at leaſt retard it, I am come to give you thanks for all your teſtimonies of Friendſhip, If I thought my

ſelf

ſelf worthie your remembrance, I ſhould deſire you ſometimes to think on me. For I can aſſure you, nothing ſhall ever obliterate the *Idea* of your excellencies out of mine imagination, having wholly devoted *my* reſpect and ſervice to them; ſo that whereſoever *my Body* remains, my remembrance ſhall ever take pleaſure in revolving and renewing the meditations on your worth. And if ever the Heavens ſhould be ſo propitious unto me, as to preſent me with ſome opporunity to ſerve *you*, I ſhould think my good hap to be arrived to its higheſt pitch; Howſoever I will ever glory in being *your* ſervant, and under that name I take *my* leave, and bid *you heartily* Adieu.

THE

A Table of the Complements of the *French* Tongue.

TO offer ones ſervice and amity, page 1
To gain acquaintance upon a caſual meeting 2
To invite a friend to Dinner, where he that is invited excuſes himſelf, 4
Another Form, wherein he that is invited accepts of the invitation, ibid.
At the end of a Meal, 5
To come into the company of Gentlemen and Gentlewomen, and how to entertain them with diſcourſe, 6
A Gentleman deſiring to marry a Gentlewoman, 9
How to enter into diſcourſe with a Gentlewoman happening into her company, 11
To requeſt ſome courteſie of a friend, 12
To thank him for a courteſie received, 13
A requeſt anſwered with a denial, 14
An unlooked for encounter of friends ibid.
To uſe ceremonies at entring into a place, 15
At the going out. ibid.
At the going out of a chamber, 16
To borrow of a friend, ibid.
A requeſt refuſed, 17
A complement to be uſed amongſt a company of Ladies 18
Upon a Meeting on New-Years day, 19

To congratulate a Friend or Kinſman for ſome good fortune which hath befallen him. 21
To condole with a friend upon ſome diſaſter. ibid.
A Viſit 22
To ſalute a Lord paſſing through his Countrey 23
Diſcourſe during his abode in the ſaid Lords Houſe ibid.
To take leave of the ſaid Lord 25
A Diſcourſe upon rumor of a Marriage ibid.
Diſcourſe in walking 28
Upon a Quarrel 31
To take leave of a friend, intending ſome Voyage 35
A ſtranger being to return home into his own Countrey, taking his leave of a friend he hath acquired. 36
To take leave of a friends Wife 37
To bid adieu to a Gentlewoman with whom you have been long and familiarly acquainted. ibid.

The Complements of the French Tongue. A moſt uſeful and neceſſary wrok for all ſuch as live in great mens houſes, and uſe to frequent Courtly compauy.

To offer ſervice to a King.

SIR,

IF I were able to expreſs in words the juſt reaſon I have to preſent my moſt humble ſervice unto you, I ſhould eſteem my ſelf worthy of the enjoying the light of heaven. For you ſwaying the greateſt Monarch's Scepter on earth, I ſhould much forget my ſelf, if I imagine I could by my vows and proteſtations enter into your gracious favour, which all the Potentates of the world ambitiouſly deſire to continue in: Pardon then, Sir, the ardent zeal which inſtigates one of your Subjects to acknowledge how much he oweth unto your Majeſty, and ſuffer him to ſpeak but thus much, that the greateſt glory he can preſume to attain, is to die generouſly in your ſervice.

Another.

SIR,

HEaven hath its Jupiter, its Gods, its Sun, and its Stars; but your vertues are ſo univerſally adored by all Nations, that you cauſe the very Gods to envy you, and if your Majeſty were ſole in the world; earth might boaſt of being as power-

full as Heaven. I add nothing to this truth but the offers of my moſt humble ſervice, and would deſire no more in this World but opportunitie to maintain it with adventure of my life and blood.

Another.

SIR,

I Have long deſired to caſt my ſelf at your Majeſties feet to offer up all my abilities unto you and this opportunitie which now I have, is by me eſteemed as the greateſt honour, I could ever expect to attain unto, and I ſo much confide in your affection to vertue, that I hope you will accept of the offer of my moſt humble ſervice, and give me leave to attribute unto my ſelf that ſaying, namely that Heaven could not have done me a greater injury then to have brought me into the World in another age but that you lived in, which I may call happy onely ſince the beginning of this your Monarchy.

Another.

SIR,

IF our Anceſtors vertues were to be attributed unto us, and that the fathers generoſity were ſufficient to enter his Son, into Princes favours, I ſhould be ſo much the bolder to come and offer up unto you, what Courage and Activeneſs, Nature and Art hath infuſed into me, ſeeing my father grew old in your predeceſſor's ſervice, and mine Anceſtor's vertues were known as far as the Sun enlightens with his beams. Yet I believe you will not diſdſt the tender of my moſt humble ſervice; Seeing I tread in my Predeceſſor's tracks and deſire to live no otherwiſe then your moſt humble Subject.

Offe

Offer of ſervice to the Queen

Madam,

WIth the Kings and your Majeſties permiſſion I make bold to bend my knee unto you and ſay that I do not more paſſionately deſire any thing in the World then to be your moſt humble and faithful ſervant and ſubject.

Another.

Madam.

I Have this day the happineſs to bow my knee before the King, and preſent unto him what lies in me and mine obedience, yet I hold this happineſs in compleat and imperfect, if I were not likewiſe felicitated by offering up my vows unto your Majeſty, and making tender of my moſt humble and affectionate ſervices, placing them in the higheſt degree of Honour that can befall me.

To a great Lord.

My Lord,

AS I eſteem it a moſt high favour, to ſalute you & bow before your greatneſs, ſo ſhall I alwayes think my ſelf moſt happy, if you daigne henceforth to accept of me for your moſt humble and moſt obedient ſervant.

Another.

My Lord,

THe rank you hold amongſt great ones, and the rare qualities which are in you, oblige me to make tender unto you, of that little worth which is in me to be able to render my moſt humble ſervice unto you upon any occaſion whatſoever.

Another.

My Lord.

YOur Excellency will (if you pleaſe) permit me to render this ſmall duty unto you, in proffering my ſervice: expecting that the heavens will one day be ſo propitious unto me, that *I* may be effects ſhew how deſirous my ſoul hath been to be able to do you ſervice.

To approach a Gentlewoman with intention to Marry her, and make a tender of his ſervice.

Alexander. LADY, *I* aſſure my ſelf you will eſteem me to be as raſh as preſumptuous; But *I* implore that divine beauty which gliſtereth in your eyes, beſeeching it to excuſe my preſumption, and pardon my temerity, which hath emboldned me to come and offer my moſt humble and moſt affectionate ſervice unto you.

Clarinda. I am extreamly ſorry *I* have not been honoured with your acquaintance, and do much marvail you will make tender of your ſervice to one who is altogether void of any ſuch deſert.

Alexander. It is your meekneſs and good nature Miſtreſs, which cauſeth you to ſpeak thus.

Cla. Pardon me Sir, it is but meer truth which is uttered by my mouth.

Alexan. Miſtreſs, this infinite modeſty which *I* ſee drawn out to the life in your words, cauſeth me to hope you will accept of my good intentions, and that in time *I* may obtain ſome part or place in your beauty and favour.

Clar. Sir, if there were beauty in me, it might ſoon be acquired by you; but ſeeing *I* have not any, you cannot have any part or place of, or in them

Alexan. Miſtreſs, there is abundance, but *I* eſteem not

not my ſelf happy enough to acquire or poſſeſs it: truly I could value and eſteem my ſelf more then *I* do, if I might obtain the favour to be as well beloved as I love.

Cla. If *I* ſhould bear you any affection, it ſhould be ſo well limited, that it ſhould not exceed the bounds of honeſty and modeſty.

Alcan. Lady, this makes me to eſteem of you ſo much the more, and renders you more amiable, and *I* deſire you to believe that mine intentions have alwaies been holy, and that *I* never had any but ſacred and honeſt ends. Can you think any otherwiſe of me? or could you imagine I ſhould have any deſign prejudicial to your honour, *I* could rather wiſh I had never been born, and *I* intend for ever to remain your moſt faithful and moſt obedient ſervant, as it ſhall appear by effects, whenſoever you ſhall have occaſion to command me.

Clar. *I* thank you Sir, with an intire affection, as alſo for the pains you have taken for one who deſerves it not.

Alcan. It is *I* Lady, that am ſo much obliged unto you, that I know not which way to acquit my ſelf, and therefore *I* deſire and adjure you to make uſe of me in any thing wherein you ſhall judge me capable of ſerving you. And in the mean time, after a thouſand commendations I make bold to take my leave of you, and depoſite my heart with you, as a pledge of my fidelity and conſtancy.

Clar. Farewel Sir, and *I* thank you with all my heart, for this your courteous viſit.

Alcan. I hope to ſee you again, and that very ſoon or *I* ſhall not be able to live.

Cla. Sir, as long as your intentions are good, and your deſires lawful, you ſhall never but have admit-

tance in at theſe doors, or anie that is like you and ſhall not want ſuch entertainment as I ſhall be able to afford you; you may therefore come when you pleaſe.

Alcan. Ladie, I can aſſure you I now abſent my ſelf from my faireſt light to be confined to an abiſs of the moſt horrid darkneſs I can conceive; and I dare boldly aver, that without you I enjoy no day nor light. And therefore all the time of this my ſad abſence will be ſo tedious unto me, that the moments will ſeem hours to me, hours days, and each day an age. Unleſs the hope I have to be in your favour prove a comfort to me: and thereupon *I* will reſolve my ſelf to patience

Cla. Theſe are advantagious words, yet peradventure you are not ſo paſſionate as you would ſeem to be. Fare you well Sir, we ſhall ſee you at ſome other time.

Alcan. Lady, you wrong your tranſcendent beautie, and my faithful love; but *I* hope time will make it appear unto you what I am. And howſoever, ſince neceſſitie forceth me to be a while abſent from you *I* never ſhall (no not for a moment) withdraw the affection, which your fair eies have infuſed in my ſoul Miſtreſs, farewel till our next enter veiw, which ſhall be as ſoon as poſſibly I can.

At their next meeting.

Alcan. I Proteſt unto you, Lady, I could never have believed the torments of abſence of that one loves, had been ſo intolerable. For *I* dare ſwear unto you by your fair eies, the onlie ſtars of my fortune, that *I* even died through impatience and fervent deſire to ſee you again.

Cla.

Cla. Is it poſſible Sir ; I can hardlie belive it.

Alc. Ladie, I beſeech you to believe it if you pleaſe. For I aſſure you *I* was not any longer able to endure the violence of the annoies which I ſuffered for my long abſence from the object of my felicitie, and the content of my mind.

Cla. Sir, it may be ſo ; for by your actions, you ſeem to me verie paſſionate.

Alcan. Ladie, I proteſt unto you that it is impoſſible for me to have any manner of content in any thing, but what flatters and ſooths me up in my love, and in your gracious aſpect, joined with your excellent beautie.

Clar. It is your pleaſure, Sir, to ſay ſo ; to make your ſelf merrie with my defects ; there being not ſo much as one Lineament of Beautie in me.

Alcan. What Ladie? can you imagine me to be ſuch a one? *I* aſſure you *I* ſpeak the verie thoughts of my Soul, and I ſhould be moſt wretched if *I* ſhould think otherwiſe then I ſay. Know Ladie, you behold a man whollie yours, who deſires not to live but for you, and to do you ſervice. And that which vexeth me moſt, is that I muſt of neceſſitie abſent my ſelf to go and give order for the diſpatching of ſome urgent affair. But *I* pray you believe that whitherſoever I go, I ſhall alwaies bear imprinted in my mind the livelieſt Pourtraicture of your perfections, and ſhall live by the *Idea* of your fair eies, with a firm reſolution to obey you in all places. Farewel, Miſtriſs until I can ſee you, and let your goodneſs excuſe me that I can bear you companie no longer.

Clar. *I* give you infinite thanks; and bid you Adieu until another time.

To offer service, and initiate acquaintance.

Philidor. SIR, though I deserve not the honour of coming to see you, and with all mine heart to kiss your hands; yet the desire *I* have to be known to you, hath caused me to make bold to present my self before you, to be honoured with your commands, and offer you the dutie of my Service.

Cleander. Sir, it contents me extreamly to see the good affection you bear me, and *I* am to much obliged unto you for the pains you have taken in coming to see me, assuring you that you shall never go to anie place where you can be more welcom, and may more freely command.

Phil. Sir, the desire I had to see you, and to know how your health stood, made me resolve to come hither, to present my most humble service to you, earnestlie praying you not to refuse it,

Clea. Sir, you oblige me too much, and *I* truly rejoice to see you, and more to hear of your good will towards me most undeserving. Yee most humbly desire you to continue me in your love, assuring, you for my part, you shall never have a more intimate friend, and think my self much honoured by your acquaintance, which *I* accept with all my heart, and *I* am only sorry you have taken so much pains for my cause.

Phil. That which you call pains, Sir, is to me an extream content for indeed I never am better pleased then when I have the happiness to see men of your merit, and especially when they are pleased to honour me with their Frindship.

Clea. Sir, you honour me to much, and bind me to be wholly yours, and I will make that which I utter in words, to appear by deeds. And you in time

shall

ſhall know you never had a truer and more loyal friend.

To give thanks to a friend for a courteſie received.

Cleander. SIR, I give you a million of thanks for the pains you have taken for my ſake. I hope heaven will afford me ſome opportunity to acquit my ſelf by ſome retaliation.

Phil. Sir, I ſhall ever remain bound unto you, for ſhewing the effects of your love towards me, in ſo urgent an occaſion, for which I am much indebted to you.

Cleander. Sir, it is one of the leaſt courteſies I could do for you; this is a thing of ſo little conſequence, that it hardly deſerves to be remembred.

Phil. Sir, I would do a thouſand times more for your ſake; for this is nothing in reſpect of what I would perform for your ſake.

Cleander. Sir, I have already too much experimented the effects of your courteſie. You have ſo far obliged me, that I am utterly unable to make ſatisfaction. *I* would onely deſire you to find out ſomething wherein *I* may be capable of doing you ſervice.

Phil. Sir, you have but ſmall reaſon thus to affect me, yet *I* pray continue your good will towards me, and *I* will never ſlacken mine affection to you.

Cleander. Sir, my good deeds to you have been of ſuch unvalluable quality, that *I* ſhall not need to ſeek for an anſwer to your complement concerning them. Onely I ſhall endeavour for the time to come, to do you the moſt acceptable ſervice *I* am able to perform.

Phil. Sir, you will by this means but augment the

the number of mine obligements. But if I be not able to requite them, I ſhall begg of God to repay you what I am not able.

To go and ſalute a friend, newly returned from ſome voyage.

Alcander. SIR, as ſoon as I heard of your long looked for, and much deſired return, I would not fail in my duty, of coming to ſalute you, to continue, the tender of my humble ſervice unto you, which hath been ever yours ſince I have had the honour of knowing you.

Cloriman. Sir, I am your moſt humble ſervant, but am infinitely ſorry that you have ſnatched the honour from Me, of coming to viſit you firſt; as it was mine intention to come to your lodging, ſo ſoon as I had but a little refreſhed my ſelf, being but newly come to town.

Alcan. Sir, I ſhould have been very ſorry to have troubled you to come to our houſe; wherefore I thought to prevent you, as ſoon as *I* did but hear of your arrival.

Clarinda. Sir, you oblige me too much, and I thank you for taking the pains to come hither, ſeeing that I was bound to this particular duty.

Alcander. You ſhould not uſe theſe terms towards me the meaneſt of your ſervants: whoſe duty and obedience is wholly devoted unto you.

Cloriman. It is I that ought alwayes to be ſubject to the law of your commands, which will be a hundred thouſand times more honour to me then ever *I* ſhall be capable of deſerving.

Alcander. Let us lay all theſe diſcourſes aſide, *I* beſeech you, Sir, For you know too well, what I am to you; But tell me I pray, how have you done in your journey?

Cloriman

Cloriman. Very well Sir, praiſed be God unleſs it were at *Strasburgh*, where *I* was a little troubled with a fit of an ague, but was ſoon paſt over.

Alcander. *I* imagine you are much tired, for your journey hath been long and painful.

Cloriman. Pardon me Sir, *I* am not weary at all, for I travelled but eaſie days journeys, and had a horſe placed very eaſily, and no way diſtempered his rider.

Alcander. *I* do with all my heart rejoice at your good voyage, but much more for your happy return; but *I* pray give me leave to ask you the news of that countrey; tell us *I* pray you what is done there. Is there any news ſtirring.

Clo. *I* can aſſure you, there is no good news: all is well as yet, but it is feared there will be wars, and there is great likelihood, that there will be ſome commotion towards the end of the ſpring.

Alcander. What? do they talk of wars?

Cloriman. Yes, becauſe the Prince *Palatine* hath deſired aid of the King of *England* his Father in law, and it is not yet known what will become of it.

Alcander. *I* think that countrey will alwayes be troubled with inteſtine wars; but what? is there none other news.

Cloriman. Yes *Sir*, there is yet ſomewhat more, but I will tell you more at leiſure ſome other time, ſuffer me *I* pray to go and take a little reſt.

To entertain a friend that comes to viſit us

Alcander. *Sir*, you are moſt welcome you do me a thouſand times more honour than ever *I* can deſerve at your hands.

Cloriman. Pardon me *Sir*, it is *I* that am honoured thereby.

Alcander:

Alcander. Sir, it is the excels of your good nature makes you to say so, together with that great goodnes, which was born with you.

Clor. The effects shall be as so many mouthes, which shall render unto you a faithful testimony of the love *I* bear you.

Alcander. Sir, you oblige me too much, *I* never deserved so many favours of you.

Cloriman. *I* have therein done but my duty, for *I* acknowledge my self to be ingaged unto you for greater matters.

Alcander. You should not use such tearms to him that wholly depends upon you.

Cloriman. Contrarywise, It is *I* Sir, that expect no greater honour then to be commanded by you.

Alcander. And *I* much desire Sir, to testifie unto you rather in words then in deeds, the desire *I* have to serve you.

Cloriman. Sir, you have in former times testified as much unto me, and I might justly be stiled ingrateful, if I did not acknowledg my self entirely obliged to you.

Alcander. Sir, excuse me if you please for *I* never yet gave you any subject of being beholding to me; for indeed *I* could never have opportunity to do it, but your light heart causeth you to speak this; in a kind of merry mood.

Cloriman. Nay, but truth it self forceth these words out of my mouth, and causeth me to acknowledge my self totally yours, and that my whole life ought to be entirely dedicated to a zealous obedience to your commands.

Alcander. *I* see you will overcome me with courtesie do what *I* can: therefore *I* would intreat you to sit down, and we shall talk at more ease.

Cloriman.

Clor. That is needleſs, Sir, yet if we muſt, I pray you Sir to ſit firſt, for it were not fit to ſit while you ſtand: wherefore when you are ſate, *I* ſhall follow your example.

Alc. I pray Sir, ſeat your ſelf there.

Clor. I will do it though unfitting, only to obey you.

Alc. Sir, *I* am your ſervant.

Clor. Sir, I am yours, and one of the moſt affectionate.

Alc. I pray Sir, without offence, give me leave to ask you what good wind blew you hither?

Clor. Sir, it was chiefly to have the honour to ſee you, and know whether you were in health or no. Secondly, to tender my ſervice to you, and Laſtly, to deſire you to impart unto me ſuch news as you brought with you from *Paris*.

Alc. Sir, there is no news at all, but only of the Kings removal from thence to *Fountainbleau*.

When one caſually meets a friend in the ſtreet.

Alc. SIR, God give you a good day, I did not hope to meet you ſo happily; But *I* pray Sir, tell me how you do.

Clor. In reaſonable good health, praiſed be God, and ready to do you anie ſervice.

Alc. Sir, I am at yours, with all my heart.

Clor. Truly, Sir, I was much grieved that *I* had not ſeen you in ſo long a time, and could no way imagine what ſhould be the reaſon of it.

Alc. I can aſſure you, Sir, I have often been at your houſe, I know not whether you have been told of it or no, yet it was never my happineſs to find you at home.

Clor.

Clor. Yet trulie Sir, *I* go as ſeldom abroad as poſſible I can. But Sir, *I* pray what good news have you?

Alc. Sir *I* can aſſure you *I* have not anie; onlie meeting *Felix* caſuallie even now, he told me that *Claridon* and *Pandalpho* were Yeſterday at Daggers drawing, giving one another manie injurious terms, and had like to have proceeded from words to blows

Clor. Truelie, you have a good memorie that you could remember all theſe circumſtances: But good Sir, is all this of a certain?

Alc. Sir, *I* have told you mine Author, if he have told me a falſe tale, I ſhall be ſure when I meet him next to reprove him for it.

Clor. But there is a Proverb, that a brave Liar ought to have a good memorie, that he may beware of miſtaking; and know how to lay about him with both his hands, like a good fencer.

Alc. Then Sir, be like you put me into the number; for you have oftentimes much commended me for having a good memorie.

Clor. Pardon me Sir, I can aſſure you I had no ſuch thought; contrariwiſe, *I* ſpeak in commendation of you. For a good memorie is no vice, but rather a good gift of nature, which ſhe is not willing to beſtow upon all men, eſpecially upon me who have a verie barren one. But howſoever I had rather have it ſo, then abuſe it by diſguiſing of a truth, or ſeeking to abuſe any mans ear.

Alc. Sir he that names his Author can never be taxed for falſehood unleſs he that was the Author denie it again, which he cannot do, for there was verie good companie by, when he ſpake it.

Clor. Sir miſtake me not. *I* mean, injure you in your

your life and honour, much leſſe in your good nd reputation. I onely fear leſt you ſhould be made the firſt Author of it, and he have put a trick upon you, authorizing his lye by the teſtimony o your mouth.

Alc. What comes from you cannot chuſe but be good; Medling with things which concern him not, brings a man in hazard of contempt and reproach. Another time I will be better adviſed, and give you thanks for your good counſel and advice. And as for my part, I can aſſure you 'tis no part of my invention: if it be a fiction of his, he need not have made choyce of me to divulge it, yet it is like you may hear the ſame from others to whom he hath likewiſe told it. And if the worſt come to the worſt, though I am not ſure it is true, yet I am ſure, that he was the man who told me ſo.

How to make an offer to accompany a friend.

Alc. SIR, I would willingly proffer you my company; If *I* thought it would be acceptable to you and not be troubleſome.

Clo. It would be a great honour to me, and a thouſand times more then *I* deſerve; for the company of ſuch as you are, cannot be diſpleaſing to any man, nor troubleſome to ſuch as love honour and vertue. But *I* doubt rather, it would be a trouble to your ſelf.

Alc. Sir, if my company would any way ſolace or eaſe you, *I* would offer it with all my heart; but *I* fear *I* might be ſome hinderance to you.

Clo. Alas Sir, You would take too much pains, and *I* acknowledging mine own unworthineſſe would be loath to trouble you ſo far.

Alc. Pardon me *Sir,* it can be no trouble: *I* could

heartilie wish I might alwaies enjoy your companie, if it might be with conveniencie, and should think my time verie well bestowed, which I spent with you.

Cle. Sir, You oblige me too much, take not so much pains I beseech you; I will leave you, for I believe you have some urgent occasions of your own.

Alc. Sir, there is no business which I should not willing lay aside to serve and attribute unto you your due honour. Besides the cordial affection you have alwaies born me, deserves far greater requitals at my hands, than I am anie way able to discharge or acquit my self of. And I can assure you, I have nothing to do at this time that requires anie haste.

Clor. Sir, I shall ever remain yours. I am obliged to you whilst I live, and should be verie sorrie to draw you from your affairs, which I doubt you can hardlie dispense with for so long a time.

Alc. Sir I am resolved not to leave you as yet. Boy, bring in somwhat for breakfast, and in the mean time I will pull on my Boots.

Clor. Sir, I will not refuse your courtesie, by which I shall be much honoured, though I am verie loath to incommodate you, and therefore I will here wait your leisure.

Alc. These Gentlemen shall oblige me so far as to keep you companie a while, till I go and take order for the business you wot off.

To present a gift to a friend.

Sir, here is a book which I would willinglie present as a gift unto you, but I am ashamed to offer you a thing of so small a value, which no way (but through

through your meer goodneſs) can deſerve your acceptance.

Cloriman. Alas Sir, you oblige me too much; you needed not to have been at all this charges, or trouble your ſelf ſo far, ſeeing I could never have the happineſs to find either place or opportunity to retaliate the leaſt of thoſe manifold favours and courteſies which I have from time to time received at your hands.

Alcander. Look not I pray Sir, upon the meanneſs of the gift: and I could wiſh with all my heart I could have met with ſomething of higher price and worthy of you, and which might have been more acceptable to you.

But ſuch as it is I would pray you at this time to receive it. until fortune may furniſh me with ſome better gift.

Cloriman. Sir, every action which is freely done in open ſight of the world, ought to be accompanied with ſome token of reſpect to all thoſe as honour us. Wherefore being not able for the preſent to requite your gift, I muſt deſire you to accept of my thankfulneſs, aſſuring you I will read it often for your ſake.

Alcander. Sir, it is not a thing worthy ſo much as to be thought on: Onely I ſhall intreat you to rank me in the number of your friends and moſt humble ſervants.

Cloriman. Sir, I am your moſt affectionate one as you ſhall find by experience, whenſoever you ſhall pleaſe to make triall of me.

Alcan. Sir, one makes trial of doubtful things, but for mine own part, I never made any queſtion of your affection and ſincerity.

Cloriman. Sir, what I have ſaid, is but to confirm

my aſſertion of loving you, and not through any thought *I* have that you diſſide in me.

Alexander. Sir, I have a long time known the ſincerity of your intentions; wherefore *I* ſhall preſume to deſire you to excuſe me that the gift is not equivalent to your deſerts, and not ſo much to look upon the gift, as upon the good will and affection of him that gives it.

Cloriman. Sir, I look upon both, and ſhall therefore remain obliged to you all my life.

To require a courteſie at a friends hand.

Alexander. SIR, *I* have an earneſt ſuit to you, but fearing a denial, *I* have forborn it till this time.

Cloriman. What is it you deſire *Sir? I* ſhall at all times be ready to do any thing in the world for your ſatisfaction, always provided it do not exceed the bounds of mine ability.

Alexander. If it were not a trouble to you, *I* would humbly deſire to mediate an agreement between me and *Monſieur du Moulin*, ſeeing you are ſo intimate a friend to him.

Cloriman. Sir, there is nothing in the world, wherein *I* can eſteem you a trouble to me. And touching this which you deſire of me, *I* will employ my ſelf therein to the uttermoſt of my power, and will give you therein as much ſatisfaction as I am able,

Alexander. Sir, having never merited any thing at your hands, you may eſteem me to be raſh and importunate towards you, but that neceſſity is my warrant, and may ſerve me for a lawful excuſe: Wherefore *I* ſhall humbly deſire this favour at your hands for it is a thing which may concern me much for ſome other affairs.

Cloriman

Cloriman. My deer friend my power comes far ſhort of my good will: yet I will do for you what lies in me, and verily preſume (God willing) I ſhall be able to bring it to paſs.

Alcander. *Sir*, your power is more then ſufficient, to effect ſuch a thing, if you pleaſe to make uſe of it, therefore I once more deſire and conjure you to try what you can do therein.

Cloriman. *Sir*, you ſhall not need to doubt of my good will, and to give you ſome ſatisfaction for the preſent, I promiſe you to employ the uttermoſt of my credit, and move him in it as ſoon as I can eet with him.

Alcander. It is ſaid, Occaſion weares all her hair in her forehead, ſo that being once paſt by ſhe is not to be recovered not taken hold of, being bald behind, and eſpecially in my buſineſs; wherein I fear nothing ſo much as delayes.

Cloriman. Know you not that *Fabius Maximus* a *Roman* generall by delaying, reſtored the falling ſtate of the *Roman Common-wealth.*

Alcander. Yes, *Sir*, but we live not in thoſe times, neither is the cauſe a like. If he by delayes ſaved his country from an imminent ſhip-wrack; we read of many other who have loſt themſelves and their countreyes too for want of diligence, and by ſlipping their opportunity. Beſides my buſineſs muſt not be managed as that was, thoſe men were of another quality, and ſo was the buſineſs.

Cloriman. It is ſoon enough, if well enough. I will go about it inſtantly, and ſpeak with your man, and aſſure your ſelf in a ſhort time you ſhall ſee the effects of it. Farewell till our next meeting, and in the mean time aſſure your ſelf my endeavours ſhall not be wanting.

To invite a Friend to Dinner.

Alcander. SIR, you ſhould much oblige me, if you would be pleaſed to come aud take part of a ſhort dinner with me.

Cloriman. Sir, I thank you with all my heart, I have not deſerved ſo much honour and courteſie at your hands: but I pray excuſe me at this time.

Alcander. Why Sir? you may do me this favour if you will, in recompence whereof *I* will be ready to ſerve you, in whatſoever you ſhall pleaſe to employ me.

Cloriman. Sir, you are too courteous and too full of perſwaſion to be denied: I will come though *I* preſume I ſhall be troubleſome.

Alcander. You cannot be ſo to me, who ſhall take it for a great honour, which I know not how to deſerve.

Cloriman. Uſe me then, Sir, as your ſervant; for you ſhould not uſe any ceremonies with me.

Alcander. I do not ſtay you to dinner by reaſon of any good chear *I* have. There is no remedy, you muſt a little make uſe of our patience for this time at your friends humble requeſt.

Cloriman. If all thoſe who are enjoyned abſtinence were to perform their penance after this manner, it would be very pleaſing to them: it is an exceſs of favour you are pleaſed at this time to confer upon me and I muſt begg pardon at your hands for my troubleſomneſs.

Alcander. There needs no pardon where there is no offence: and I tell you that you cannot be troubleſome to your ſervants, and ſuch as love you as dearly as they do their own lives. It were fitter for me to crave pardon at your hands for having invited you to ſuch meager entertainment, yet

yet it is with a hearty good will. I ſhould bluſh through ſhame, were I not confident of your friendſhip. And am ſorry for nothing but that you take ſo much pains for ſuch a bad bargain.

Cloriman. Sir, you have done me too much honour: in recompence whereof I ſhall ever make it appear, whereſoever I come, that if my power were equal to my deſire, I am he, who will freely and readily employ my ſelf and my friends anie way wherein I or they might do you anie ſervice.

To ſit down at a Table.

Alcander. THere Sir, I beſeech you take your place.

Cloriman. After you Sir, if you pleaſe.

Alcander. No Sir, let me intreat you once again.

Cloriman. I will not indeed Sir, unleſs you pleaſe to ſhew me the way.

Alcander. Well Sir, it ſhall be done in obedience to your commands ſeeing you are pleaſed to impoſe it upon me.

Cloriman. It is but fitting: Sir, here is a great deal more meat then needed to have been; and all manner of exceſs is forbidden.

Alcander. Sir, fear not; what is left will not be caſt away, there are people enow in the houſe to conſume it. Therefore take no care, and uſe no ceremonies in a houſe wherein you may command as freelie as in your own. But let us drink, the wine ſtands and palls.

Cloriman. I thank you Sir, and with your leave I will make bold to pledge, and drink to you again.

Alcander. I thank you Sir, with all my heart, and

after this I will drink the King's health, hoping you will do the like.

Clorinan Moſt willingly *Sir*, God bleſs him and us alſo.

Alexander. Sir, I beſeech God to bleſs your voyage, and haſten your return of his Divine goodneſs, that we may ſhortly meet again in good health, and ~~be~~ merry. And ſo I mean to drink to you.

Clorinan. Come *Sir*, I will pledge you at the ſame word and weapon. Here is to your health.

Other ceremonies uſed before they ſit down at table, and waſh their hands.

Alexander. TO the *Gueſts*. Come *Sirs*, if you pleaſe, let us waſh.

Gueſts. After you *Sir*, if you pleaſe.

Alexander. Let us have no ceremonies, I pray you, for I abhor them; I pray waſh.

Gueſts. Sir, they are no ceremonies where duty is to be obſerved. You ſhall waſh firſt if you pleaſe.

Alexander. Come come *Sirs*, ſince you will have it ſo we will waſh altogether.

Gueſts. Though it ought not to be ſo, yet ſeeing it is your will, it ſhall be ſo.

Alexander. Come my Maſters, will you take your places.

Gueſts. Yes *Sir*, when you have taken yours, and that being your right and due in juſtice ought not to be argued by ceremonies.

Alexander. Well Gentlemen, to give you content I will ſit down here.

Gueſts. Sir, I pray ſit up higher, for that is your due place.

Alexander. Maſter *Modern*, I pray ſit down, that place is reſerved for you. *Gueſts.*

Guests. I blush *Sir*, seeing you do me so much honour,

Alcander. Contrariwise *Sir*, I do not yield you so much as you deserve; one cannot honour such a one as you are too much.

Guests. Sir, I imagine you jeer me when you use such tearms to me: for you know there needs no complements amongst such old acquaintance as we are.

Alcander. I tell you once again, one cannot do you too much honour.

Guests. Sir, by your leave it is point blank otherwise; for you cannot do so little, but that you do too much.

Alcander. Come *Sirs*, what do we here; let us fall to, I will carve for you.

To entertain a Friend at Table.

Alcander. SIR, I have invited you to patience for your ill entertainment.

Cloroman. Alas *Sir*, I cannot be ill, being in your company; contrariwise I am intreated a thousand times better then I deserve.

Alcander. I am sorry I know no sooner of your coming, I would have made a little better provision for you, whereas now here is nothing but our ordinary provision: for we have been surprized on a suddain; but there is no remedy, I would pray you to accept of what there is with as good a will as if there had been more and better cheer.

Cloriman. The good will and the effect are plainly perceived, but what would you desire more? As for my part, I could not desire better.

Alcander. Come *Sir*, let us be of good cheer, though there be not wherewithall.

Cloriman

Clor. I know not why you ſay ſo, for I never ſaw more ſtore of meat, nor better dreſſed, and what would you deſire more. For my part I need no inſtigation nor urging, I can go faſt enough without a ſpur.

Alc. Here is nothing but ordinary food, and God hath cauſed neceſſary viands, to be eaſie to be had; and thoſe which are hard to be gotten are not neceſſary. Shall I carve you a leg of this Capon? but let us drink firſt.

The Maſter of the Houſe his excuſe to his Gueſts after Dinner,

Alc. SIRS, I deſire pardon of you for having inviſted you ao ſuch poor entertainment. Verily, I ſhould bluſh at it, had I not ſo much confidence, in your facility and love, which I hope will excuſe my fault, imputing it to the great content I receive in the enjoying of your good companies.

Gueſt. Sir, you prevent us in that which was our duty, for we ſhould firſt have thanked you for your kind entertainment and good cheer. But our hearts ſhall be pledges for our tongues, and in effects teſtifie unto you our good wills to ſerve you in anie occaſion as ſhall preſent it ſelf.

Alc. Sirs, Recreation is verie good after meals, ſhall we now then go walk a turn into the Garden.

Gueſts. The companie approves of anie thing that is to your liking, we onlie fear we ſhall be troubleſome to you.

Alc. That can no way rrouble me, for I have no urgent occaſions to call me away, beſides, I cannot receive any diſtaſte in a companie that is ſo pleaſing

ſing and delightful unto me. Walk on them, Gentlemen, for I never ſhew my gueſts the way out of my houſe, though I willingly lead them in.

Gueſts. Sir, in obedience to you we will do it, ſince you will have it ſo.

Alc. Well Gentlemen, how like you this Garden is it not full of Recreations?

Gueſts. It is large enough, and well planted, it wants nothing but water to water it.

Alc. There is ſome above it which we can bring down when we pleaſe, and when there is need of it it comes out of the next Rock above here.

Gueſts. That is a great convenience, which I needed not: but is that water alſo good to drink?

Alc. Moſt excellent and good, for it is cool in Summer, and warm in Winter, and very light in weight, in compariſon of many waters we have in this countrie.

Gueſts. It is ſuch water as Naturaliſts do highly commend when they ſay, Light water, and heavy Whet are beſt.

Alc. The Aſcent up to the ſpring I muſt confeſs is ſomewhat ſteep and ſlippery, but we cannot have all manner of conveniences.

To take leave of friends when one goeth away. from a Place.

Alexander. SIR, this is the hour that calls me away; wherefore with permiſſion I muſt take my leave of you.

Cleriman. Sir, I humbly thank you, and muſt deſire this one thing at your hands, which is to forget the ill entertainment which you have had in this houſe.

Alc. You ſhall pardon me for that Sir, which I can

can never condeſcend unto, ſeeing you have done me more honour by an hundred parts then ever I could merit or deſerve at your hands.

Clor. It is I that ſhould thank you for the pains you have have taken to come and ſee me, but I hope I ſhall in ſhort time have an opportunity to requite it.

Alc. Sir, whenſoever you ſhall pleaſe to honour me with your viſits, you ſhall much oblige me, and I ſhall endeavour to entertain you, not as you deſerve, but as well as my poor power will give me leave.

Clo. Well *Sir*, farewell, I humbly take my leave of you.

Alc. And I of you, without farewell, for I firmly purpoſe to come and ſee you one of theſe mornings, when you ſhall leaſt think on it.

Clo. Do if you dare, I aſſure my ſelf it will not be ſo ſoon as I ſhall deſire it, but I doubt you will not grace me ſo much.

Alc. Stir no further, I beſeech you.

Clo. By your favour I will not leave you yet.

Alc. Sir, you are too full of ceremonies.

Clo. Well, I beg of you that you would be pleaſed to go no further.

Alc. Well then *Sir*, ſince you will have it ſo, I humbly kiſs your hands and remain your moſt humble ſervant.

Clo. Footman my friend, I pray remember my humble commands to your Miſtreſs.

Alc. Sir, I will do it my ſelf, there needs not be two folks employed therein.

Clor. It will be two much trouble for you.

Alc. It is the leaſt ſervice I owe, and that I can deſire to render you.

Clor.

Clor. Sir, you oblige me overmuch, in recompence whereof I pray make uſe of me in any thing wherein you ſhall find me capable of ſerving you.

Alc. I am yours *Sir*, and ſo I will take my leave of you, without any Adieu, for I hope I ſhall, God willing, ſee you again very ſhortly.

To take leave of any that is going a voyage, or is returning home into his own Countrey.

Alcander. SIR, the urgency of my affairs forceth me to go away from hence, I cannot chuſe but part from you with great regreat, your benefits having ſo much obliged me, that *I* ſhall ever remain bound to ſerve you and all yours any way, as you or they ſhall have occaſion to uſe me. *I* know *I* have often importuned you, and am not as yet able to give you any ſatisfaction, but onely in offering all that *I* am to be at your diſpoſal, proteſting unto you that *I* am wholly yours, and ſhall be while *I* live. Receive then this mine humble acknowledgement, and do me yet this favour to honour me with your commands.

Clor. Sir, you grieve me and make me ſad with the miſs *I* ſhall have of your company, yet ſince there is a neceſſity in it, and that *I* muſt this day ſuffer ſuch a loſs, *I* ſhall pray to God that your departure from us may be as profitable to you, as *I* can wiſh it, and that to comfort us in your abſence, we may have this ſatisfaction within our ſelves, that you may have more content where you are, being abſent from us then you ſhould have if you were here with us with ſome diſcontent, for whileſt you were here, we were never able to do any condign ſervice, ſuch as was due to your merits and high deſert.

Alcander

Alcander. I have received nothing but content, while I have been here with you, and a thousand favours more rhat I deserved, and from all your friends likewise, for which I humbly thank you, And to make short of it, *Sir*, will it please you command me any thing?

Cloriman. What *Sir?* are you ready to depart presently?

Alcander. You see *Sir*, I have nothing now to do more than to receive your commands

Cloriman. It would be a great content to me, if you would daigne to honour me with yours.

Alcander. I thank you with all my heart, *I* am here having no more to do but to pay the homage which is due to your merits.

Cloriman. Sir, you astonish and amaze me with the honour you do me.

Alcan. Sir, it is but my duty, in the very performance where of great honour redounds unto me.

Cloriman. I humbly thank you *Sir*, for the pains you have taken. In recompence whereof if I can do you any service, I shall be proud of it.

Alcander. it is no pains, *Sir*, I could do no less then to come and take my leave of you, and give you thanks for all your courtesies, being now just upon departure.

Cloriman. Sir, I am much obliged to you for it, but I hope I must not now give you a last adieu hoping that one day we may be so fortunate as to enjoy your good company again.

Alcaader. That may be, if God please in whose safe protection I leave you.

Cloriman. Sir, you shall go no further.

Alcander. I pray let me at last bring you as far as the corner.

Cloriman.

Cloriman. Sir, ſtay here I pray you. But I had almoſt forgotten, I pray *Sir*, give me liberty to take my leave of the Lady your wife.

His farewel to my Lady.

Cloriman. MADAM, your preſence, and rare vertues might have retained me here in this countrie a longer time, did not the urgencie of mine affairs call me away, and force me to a ſorrowful ſeparation againſt my will and deſire. Yet abſence ſhall not hinder me from honouring you ſo long as I live: with this proteſtation *Madam*, that whereſoever I am there ſhall you be ſure to have of me a moſt affectionate, and ſincere ſervant

Clarinda. Sir, I promiſe you, your ſudain departure doth much amaze and grieve me, and mine eies ſhould weep without intermiſſion, were it not that the hope I have to ſee you again ſhortlie, affords me ſome comfort.

Cloriman. Madam, my converſation could not chuſe but be an annoiance to you; and therefore it is impoſſible my departure ſhould anie way grieve you.

Clarinda. Sir, your entertainment have been ſo pleaſing, and your diſcourſes ſo modeſt that I cannot chuſe but regret to be deprived of them.

Cloriman. Yea, Madam, your diſcourſes are they which inſenſibly attract the hearers Souls. And indeed what but wonders can come forth of a veſſel ſo full ſtuft with vertues? *I* ſhall not chuſe but take it wondrous ill. Yet *I* muſt of neceſſity take my leave of you and commit you unto Gods Protection. Adieu, Madam, Adieu, *I* recomend my ſelf to your good prayers.

Clarinda

Clarinda. Adieu *Sir*, and the Lord guard you, and proſper your voyage, that we may have the happineſs to ſee you ſhortly again, joyful and in good health.

To queſtion who ſhall go out firſt at a paſſage.

Alcander. SIR, my buſineſs is diſpatched, nothing remains now but to take my leave of you, and kiſs your hands: Farewell, *Sir.*

Cloriman. I told you already I would not leave you here; come then, let us go if you pleaſe.

Alcander. You ſhall go firſt *Sir*, then, as it is fitting.

Cloriman. God forbid I ſhould commit ſuch an errour, I lead no man the way out of my houſe.

Alcander. Come then, let us go in God's name without ſo many ceremonies; I had rather be uncivil then troubleſome.

Cloriman. It is I *Sir*, who ought to be your moſt humble ſervant.

Alcander. Sir, though my body be abſent, my mind and ſoul ſhall ever remain with you, which I deſire you to believe, as being my faithful promiſe, and ſo I take my leave of you, and bid you farewel.

Clariman. Adieu *Sir*, the Lord guide you. And I pray remember us when you do not ſee us.

To excuſe ones ſelf, and crave pardon for ſome offence committed.

Alcander. SIR, I am exceeding ſorrowful for having done you this offence: and ask you as many pardons as I endure griefs for my guilt. I acknowledge by this my humble confeſſion, that

that I have exceedingly forgotten my ſelf, and admire how this ſhould come to paſs it being utterly againſt my deſign and intention, which hath alwaies been bent wholly to obey you. But this hath happened *I* know not how; and I aſſure you, I heartily repent me of it, and am here ready to give you any ſatisfaction you ſhall pleaſe to require of me.

Clor. But an excuſe is not ſufficient in ſo groſs an offence, and you are taken notice of as a man quite different from that you were taken to be. Beware another time of ſuch follies, leſt you might be ſuſpected for diſloyalty, and mis-knowledge of thoſe who have been ſuch loving friends unto you, as I have been.

Alc. Sir, eſtrange not your ſelf from me for all this *I* beſeech you, for fear you ſhould thereby offend your own reputation and magnanimity: and beſides provoke the Lord againſt you, who willeth us to be as free in forgiving offences committed againſt us, as he is in pardoning our daily treſpaſſes.

Clor. That being your plea, I am willing to forget what is paſt, conditionally, you relapſe not into the like error, which would then be beyond all excuſe and pardon.

Alc. I preſumed your goodneſs would afford me ſo much clemency, and I promiſe you I will henceforth ſet ſuch a watch upon my future actions, that you ſhall have no further cauſe to complain of me.

Clor. You ſhall be alwaies moſt welcome to me, ſo long as you carry your ſelf in this manner, which I pray you remember, and deſire you to viſit me ofner then you have lately done.

Alc. Sir, the error which *I* committed, hath been the cauſe of my ſo long abſence, daring not to come into your preſence during your wrath. But *I* hope to make amends for all, by renewing my life and converſation, which I deſire, and firmly reſolve to do.

Clor. God grant it; and ſo long as you ſhall go that way to work, aſſure your ſelf *I* will never forſake you. The Lord guide you with his holy ſpirit. Farewell, & remember to be wiſe.

Alc. Sir, the Lord accumulate happineſs upon you, and return all your goodneſs ſhewn to mewards into your own boſom, it not lying in my power to requite it: yet ſhall my heart be alwayes mindful of the good you have done me. And *I* ſo preſume humbly to take leave of you, deſiring ſtill to be retained in your favour.

Complements upon meeting.

Clor. SIR, I have cauſed you to ſtay too long, but *I* crave your pardon, but indeed I could come no ſooner.

Alc. Sir, There is no time paſt, *I* drank a Cup of Wine this Morning to drive away Melancholy. And now you are come, you are heartily welcome, and *I* pray excuſe my raſhneſs in inviting you to ſuch a poor dinner, and cauſing you to forſake a better at home, but *I* preſume your love will excuſe mine error. And amongſt friends the abundance of food is not ſo much regarded as the good will, and familiar converſation one with another, I am of that opinion.

Clor. Sir, Your worth, and our mutual friendſhip have ſo poſſeſſed me, that I am never better then when *I* enjoy your company, neither can any

anie thing be more acceptable to me than a frequent converſation with you, as you may perceive by mie bold viſitation without expecting to be twice invited

Alc. Inſtead of ſuch a pettie invitation, would God I could find ſome more important occaſion, wherein I might in effect ſhew you how much I deſire to ſerve you.

Clor. Sir, *I* never doubted of your good will towards me, which I heartily thank you for, aſſuring you mine entire affection ſhall never be wanting in anie thing wherein my ſervice may be anie way uſeful to you.

Alc. Sir, Let us ceaſe theſe diſcourſes, I cannot do ſo much as your merit deſerves; you have obliged me extreamlie, in doing me ſo much honour as to take the pains to come to my poor habitation, to let me enjoy your preſence.

Clar. Sir, methinks of a good Arithmetician as you are, you do not reckon right: excuſe me I pray if I ſpeak after this manner, for it is I to whom the honour redounds, and *I* would willinglie enjoy it longer, if ſome urgent affairs did not call me away.

Alc. Sir, becauſe I cannot accompanie you anie further, by reaſon that theſe Gentlemen ſtay for me; I deſire to have me excuſed, and give my man leave to wait upon you home. Ho, *Flower*, do you hear? go, attend this Gentleman to his houſe, and leave him not till he comes thither; and forget not to preſent my beſt reſpects to the good Gentlewoman his Wife, and give her the good night from me.

In commendation of a good Horſe.

Alexander. SIR, You have a very handſome Horſe.

Clor. Excuſe me Sir, it is but a poor ill-favoured Jade.

Alex. Sir, You ſhall pardon me, I look upon it as a very handſome Horſe.

Clo. Sir, to ſpeak the truth, *I* bought him for a good Horſe, and indeed he hath a reaſonable handſome head, and carrieth it well; his feet are good, he hath a full eye, is of a good hair, his main lieth well, and hath a very full tail, he is well breathed, and will hold out a good race, and as he is, he is yours if you pleaſe.

Alex. Sir, you over-burthen me with courteſies, I never deſerved ſo much at your hands; but am wholie yours. Yet at a time of need *I* may, I hope, make bold to borrow him of you, ſo it might not be troubleſome to you.

Cla. You know Sir, a friend is a ſecond ſelf, and ſuch as are ſo, are in duty mutually obliged to help one another.

You may try me when you pleaſe Sir, you ſhall not find me variable in my words, nor contrary in my promiſes.

Alex. I ever thought otherwiſe of you Sir, and ſhall be ready to perform the like towards you. I dare ſwear, there lives not a man that hath ſo much power over me as your ſelf.

Clor. I humbly thank you, and aſſure your ſelf, *I* ſhall make bold to come and viſit you oftner then I did before.

Alex. You ſhall oblige me ſo much the more Sir, and if you do ſo indeed, you ſhall give me cauſe really to believe you are my friend indeed.

Clor.

Clorinda. Sir, *I* will not fail, in the mean time ſome occaſions calling me away, *I* make bold to take my leave of you; Farewell Sir, *I* am wholly yours.

Diſcourſe to paſs away the time.

Alcander. WEll Sir, now we have dined, how ſhall we ſpend our time?

Cloriman. Sir, I agree to anie good motion, even as your ſelf ſhall think beſt.

Alcander. Shall we play a ſet at Tennis, or with a balloon?

Cloriman. If you pleaſe we will do either. Or ſhall we go fetch a walk while the weather is fair, to revive our appetite?

Alcander. It pleaſeth me extreamly, let us go take the air of the fields. Put on your cloak. But what think you of ſending for Mr. *Gromont*? you know he is a jovial companion, and full of glee: if he be at leiſure he will not fail us, if he know we two are together. *Flower*, go you to Mr. *Gromonts* lodging, and tell him we remember our loves unto him, and that we are going out with our dogs to find ſome game. But ſtay not, for we expect you here.

Flower. I go with ſpeed. Ho? Footman where is your Maſter?

Foot. He is above, what would you have with him? he has but new dined.

Flower. My Maſter hath ſent me to ſpeak with him about ſome buſineſs which *I* muſt impart to none but himſelf.

Foot. My Maſter is buſie, have a little patience, you came but now; here be others that were here before you.

Flower I believe it, but they have dined, ſo have not *I*.

Foot. Much good may it do them, a grudged dinner never breaks the bellie.

Flower. I do not grudge them, onlie I could wiſh I had done the like, for my bellie is as hollow as a lanthorne: *I* have faſted too long, and me thinks it is now high time for me to go to dinner as well as other men.

Foot. if you have ſuch a ſharp appetite, have but a little patience, and you ſhall dine at leiſure. My maſter doth not uſe to ſend his friends ſervants away diſcontented,

Flower. Friend, *I* believe you, but *I* pray deliver him this letter, that *I* may have mine anſwer, for *I* am in haſt my Maſter ſtaies for me.

Foot. I will go preſentlie Sir, here is a letter for you and the bearer deſires you to diſpatch him, he ſtaies for an anſwer. and is in haſte.

Alcan. Make him drink, and tell him he needs not ſtay for an anſwer, *I* will bring it my ſelf.

Concerning a Gentlemans exerciſe.

Alcander. SIR, *I* pray tell me what exerciſe you uſe in this countrie, and *I* will tell you mine

Cloriman. I uſe exerciſe enough, and to much. For from eight a clock in the morning *I* ride till ten, and at one in the afternoon I go to the fencing ſchool till three: but I pray how do you beſtow your time?

Alcander. Sir, *I* learn to dance, and play on the virginals, and ſtudie the french tongue.

Cloriman. Sir, *I* believe your emploiment is far more pleaſant then mine, but not ſo neceſſarie nor uſefull, ſeeing it ſerves but for a private content,

but

but mine upon occaſion may ſerve for the publick as well as the particular good.

Alcander. You ſay well Sir, for peaceable men do not deſire war.

Cloriman. Neither do I deſire war, but it is good to know how to uſe defenſive Arms, againſt offenſive.

Alcander. That cannot be denied Sir, Yet it is not lawful for all manner of perſons to manage Arms. And beſide it is better ſometime to endure with patience, then to be too ready take revenge.

Cloriman. You ſay very well. But where can you find men now a daies that will do ſo? for the maxime is much out of date which adviſeth a man to turn the right cheek when he hath received a blow on the left.

Alcander. I believe indeed you could hardly do it, you are too haſty. Yet it is an advice given us in holy writ And I would have you to know that we have frequent and very recent examples in that kind.

Cloriman. We ought not ſo much to ſtand upon examples as upon Gods command.

Alcander. Alas Sir, there are but few in theſe days that look after that, and were you in ſome place, and ſpeak in this manner, you would be told you prated like a Prieſt.

Cloriman. That is true, yet arms ſhould have their bounds preſcribed as well as all things elſe. The Magiſtrates hath them committed into their hands, by God and the King, Private men having permiſſion to were them, ought not to be abuſive with them. So long as *I* do not abuſe them, you ought to reprove me for it.

Alcander. Neither have I any ſuch intent, for I

know your diſpoſition is not to annoy any man: But what we have ſaid Is but to paſs away the time

A diſcourſe concerning profiting in the French Tongue.

Alcander. SIR, for the ſhort time you have been in this countrey, you have made an exceeding good profit in the French tongue, in reſpect of many others who have ſpent a great deal more time, and have not learned half ſo much.

Cloriman. You muſt pardon me Sir, I would it had coſt me a good piece of money, I knew but half ſo much as you, but I believe you ſpeak it merrily.

Alexander. You ſhall excuſe me Sir, I never thought it. You are rather the man that ſpeak your pleaſure to make your ſelf merry, or of purpoſe to cogg with me, making me think my ſelf to be what *I* am not, as if I did not know my ſelf and mine own ignorance.

Cloriman. Sir, I know not who hath been your Tutor to inſtruct you, and to teach you the true pronunciation in ſo ſhort a time for you have it very right, ſo that you may be taken for a Native French man rather than a ſtranger.

Alcan. I muſt needs confeſs *I* had a very good Maſter, who was very aſſiduous in teaching me; but *I* was nothing too careful to learn.

Cloriman. Sir, it is your great humility cauſeth you to ſay ſo, But *I* wiſh I had the language as perfect as you, and that I could anſwer the expectation of my friends, with the forwardneſs of mine endeavour.

Alexander. Yet Sir, have a care, leaſt with your too much fedulity, and incumbency on your

ſtudies

ſtudies, you cauſe your ſelf to fall into ſome dangerous ſickneſs.

Cloriman. There is no fear of that Sir, but *I* believe you miſtake, and threaten me with a danger which hangs over your own head. For *I* am too great a friend to ſloath, but you who labour continually, had beſt look to your ſelf.

To comfort a friend, for the deceaſe of ſome Kinſman.

Alcander. I Deſire not Sir, to aggravate your dolour, nor open the freſh bleeding wound of your heart, for that would be an act of inhumanity, rather than a true friendly office. But my coming to you, is but onely to aſſure you that *I* truly reſent the death of your Kinſman, and I vow unto you it hath as much afflicted me as if he had been one of my neareſt allies, having alwayes been dear and loving friends, as you cannot chuſe but know.

Cloriman. Affinity in blood cannot lie: He was the beſt friend *I* had, he never bore me any evil will, nor I him: and his viſits were cordials to me when *I* was any way troubled in mind. Beſides many other favours I received from him.

Alcan. It muſt of neceſſity be a trouble to you, *I* confeſs; but when we have done all we can amidſt our grief, we have cauſe to laud the Lord for his dying a good Chriſtian, and well prepared for that laſt combate, in which the ſtouteſt hearts have much ado to ſtand firm.

Cloriman. It is true Sir, but in the mean time his poor widow is left with a great charge of many children, and little means to bring them up.

Alcan. Sir, What remedy? God will undertake a parti-

particular tuition of them, who never forgets thoſe that are his, neither will you for your part forſake her, I am ſure; *I* ſo well know your good nature.

Cloriman. Sir, I know *I* can expect nothing but annoy and charge by it; but it is not that which troubles me moſt: his abſence, and my being deſtitute of his familiar converſation which was ſo pleaſing to me, is my greateſt torment.

Alcander. Sir, *I* cannot deny but it is very difficult yea, almoſt impoſſible ſo ſoon to cancel ſorrow, and ſo ſodainly to drown in oblivion the remembrance of ſuch a loſs: Yet at laſt we muſt reſolve to ſay with godly Job; god gave and God took away, his holy name be praſed; and the ſooner you can do it the better; for all the tears in the world avail nothing againſt death.

Cloriman. Sir, it is an eaſie matter to adminiſter comfort, when the grief is another's, but when we are to take it, it is of very hard digeſtion, eſpecially in ſuch caſes.

Alcander. Why Sir, however it is better to dye but once, then to dye a hundred times by a lingring death, confined a long time to a bed, languiſhing in a long and painful ſickneſs; as we ſee that many do, who at laſt do after they have ſuffered a thouſand deaths.

Cloriman. Yet give me leave Sir, to tell you thus much if it had pleaſed God to ſpare him but five or ſix years longer, he had built up a fair houſe and might have advanced his children himſelf, whereas they are in a manner left to the mercy of their friends, who muſt be burthened with them, and I fear thoſe who are neareſt to them in conſanguinity, will take the leaſt care of them.

Alcan. Sir, in ſuch accidents as theſe are, there is

no

no other Remedy but to ſay as that great Patriarch *Abraham* ſaid to his Son *Iſaac*, *GOD will provide*: And Sir, you have ſufficient Wiſdom to apply ſuch Conſolation to your ſelf as you ſhall judge to be needful; and ſo I muſt deſire to take leave of you, to go about ſome affairs which nearly concern me. Farewel Sir, then, till our next meeting.

Clorimon. Sir, *I* give you infinite Thanks for the pains you have been pleaſed to take, to give me this comfortable viſit: Will you not pleaſe to take part of a ſmall Collation before you go?

Alcan, I give you many hearty thanks, Sir, but I need no collation now, having but lately dine. Be comforted in the Lord and he will ſoon drie up thoſe tears which *I* ſee trickle down you cheeks, *It* might be well excuſed in a woman or a child, but in ſuch a man as you are, of your age learning and wiſdom, I can by no means opprove of it.

To comfort a Kinſwoman after the death of her deceaſed father.

Alcander. COſen *I* beg ſo manie pardons of you as I harbour regrets, for having ſo long failed in my dutie, by comming no ſooner to ſee you ſince this befel you.

Clarinda. Alas good Coſen, you needed not have taken ſo much pains.

Alcander. But Coſen, me thinks you are mightilie altered and extream melancholie, quite contrarie to your ordinarie cuſtom and humour, tell me I pray, what is the News?

Clarinda. Alas Coſen, who could be otherwiſe in the caſe *I* am; having received ſuch news as *I* received laſt night late?

Alcander. Why, what news was it, Coſen?

Clarenda.

Cla. Verie ſad news for me Coſen, my father is dead at *Paris*.

Alcan. How, my Uncle dead? Do you but jeſt, or may I believe it?

Clar. Indeed Coſen it is too true, and this circumſtance touching his death, is it that breaketh my heart, namely, he died ſo far from his friends, and that none of them were there to do him anie kind of ſervice.

Alc. Alas Coſen what died he of?

Clar. Of a violent burning fever, which took him away in a verie ſhort time.

Alcan. What a poor thing is man when it pleaſeth God.

Clar. I ſwear to you coſen, that when *I* heard this doleful news, *I* was ſo amazed at it, that I believe if one had ſtabb'd me in the boſom with a Ponyard, I think he could hardlie have drawn anie blood, neither ſhouid I have felt anie pain,

Alcan. Trulie Coſen, I believe you; but what would we have, or what can we expect, we are all mortal, and it is a way which everie one muſt go, one after another; we muſt reſolve at laſt to ſubmit to Gods will, who hath ſo appointed it; you know that all beginnings ſuppoſe an enſuing end. We begin to live, therefore and conſequentlie we muſt alſo end, and die.

Cla. Coſen, when I call to remembrance that it was my Father, Nature hath ſuch a vehement motion of reſentment, that I cannot chuſe but burſt out in tears and lamentations, though I ſtrive never ſo much againſt it

Alcan. I ſee Coſen that your ſoul is ſo over-burthened with grief, that at this time it is not capable of comfort. I will therefore take my leave

of

of you. Desiring you to give your laments some truce and respite, and consider that the good Gentleman your father hath made acquisition of an everlasting bliss going out of the labyrinth of this life, which may very well countervail the loss which you endure of a person which was so dear unto you.

Cla. Cosen, You have done me ten thousand times more honour then I deserve, and *I* remain bound in requital thereof to serve you in what lies in my power to the uttermost bounds of my ability.

Alcan. It is *I* Cosen, that am your humble servant: so with reiterated *Adieu*, I bid you farewel for this time.

Offers of service to a Mistress, at the first meeting and interview.

Philemon. IT is great temerity in me, Madam, to offer my vowed service unto you, considering how much your merits exceed mine unworthiness, even beyond humane expression. But as the whole world is forced to adore a Divinity, and that; even insensible things yeild as it were a dumb and silent homage unto it, so I wanting wings to raise me up to the sublimity of your perfections, will notwithstanding set up altars to your Beauty, and confess my self a slave unto it.

Car. Sir, if *I* knew not my self, your words might perswade me to some kind of vanity: and the titles of an imaginary divinity, which you vainly attribute unto me, be so many steps ro raise me up to heaven. But I know too well how little merit there is in me, and you Courtiers desire to ex-

press

preſs words rather then truths in your complemental diſcourſes.

Phil. Madam, Truth it ſelf would come out of *Democritus* his pit to accompanie my words, if the very charms and graces which glance in your eies did not ſpeak it ſufficientlie: and *I* dare without flattering avouch, that nature in framing you hath gone beyond it ſelf; and as there never was but one general deluge, ſo in the whole univerſe there is but one onlie *Cariſtea*.

Car. Sir, Let me deſire you to alter your diſcourſes exorbitant commendations offend me, as well as injuries, and I can with as little patience hear the one as the other.

Phil. Madam, it is the goodneſs of your Genius that makes you utter theſe words, but this contempt in you is a glorie, as ſhadows in a portraicture ſet forth for the livelie colours. Yet ſay what you will, you cannot hinder me from ſacrificing at your feet the beſt of mine affections. I know *I* am unworthie, yet the fervencie of my love will not ſuffer me anie longer to defer that offering, to which the Gods have obliged me from the verie inſtant of my birth.

Car. Sir, You might make choice of alters worthie of your ſacrifices; it is not to me, who am the unworthieſt of Maidens, that you ought to offer up your vows, and *I* beſeech you if you will again do me ſo much honour as to let me ſee you, importune me no more with ſuch language, otherwiſe you will baniſh me out of your companie, which I both eſteem and highlie honour.

Phil. Pardon my temeritie, dear Ladie, occaſioned by the zeal which tranſports me, *I* cannot ſee you, but I muſt give the heavens a thouſand thanks for

for proceeding you in this age. One may daily diſcover ſtars in the Azure Vaults of Heaven, but to find a beautie accompanied with ſo many and ſuch rare vertues, is a thing but once, and that in you, granted by nature. And who can blame me for admiring ſuch a treaſure of wealth, and offering my ſervice nnto you? One were inſenſible and ſhould have a Marble heart, that could be mute and behold thoſe flames which ſparkle in your eyes, and I ſhould think my ſelf unworthy to behold the light of heaven, if *I* ſhould not adore you.

Car. I have already told you how averſe *I* am from flattery, and that thoſe rare qualities which you attribute unto me, being not really in me you plainly mock me, ſpeaking after this manner; and unleſs you change your diſcourſes, I ſhall imagine your deſigns to be otherwiſe then you make profeſſion of.

Phil. Madam, it is very hard for me, to diſguiſe truth whilſt I am in your preſence: and to be forbidden to ſpeak of your Merits, perfections, and vertues would be a means to drive me into an extream of wiſning for your abſence, which would prove a more tragical exile to me. As for my deſign, *I* would humbly deſire you to believe it was never other but to offer you my moſt humble ſervice, and ſhould eſteem I were happier then Gods, if *I* durſt perſwade my ſelf, that it might be acceptable.

Car. Sir, I infinitely thank you for your good will, but you know that being under my Parents tutele, I muſt like of nothing but what is pleaſing to them, and therefore give me leave to tell you, that I can anſwer the offer of your love with no more but a million of thanks, for glancing with your

your affections upon one ſo void of merit as my ſelf.

Phil. Madam, the honour of being in your favour is a thouſand times dearer to me then mine own life, and all the content I have in the world, is that *I* have had this opportunity to offer my vows unto you. I call the Gods to witneſs that this happy meeting continueth a hope in me of ſome better deſtinies, and having vowed unto you that there is nothing I more deſire of the gods; kiſſing your fair hands, I humbly take my leave for the preſent, begging pardon at your hands for having ſtayed you thus long, hoping to have the happineſs to morrow to ſee you again.

Car. Sir, *I* am much obliged unto you for your courteous expreſſions, and whenſoever you pleaſe to come, your entertainment ſhall be accompanied with a moſt Cordial welcome.

At the ſecond meeting.

Phil. MADAM, I ſhould imagine my ſelf to have deſerved a juſt puniſhment from the gods, if *I* had failed in the promiſe which *I* made unto you the laſt night.

Car. Sir, *I* give you a million of thanks, you are ſo accuſtomed to oblige every one that converſeth with you, that even thoſe who do not de ſerveit feel the effects of your courteous diſpoſition.

Phil. You wrong me Lady, in putting your ſelf amongſt the number of ſuch perſons: for there lives not a creature under the heavens, to whom *I* am bound to render ſo much homage as to your ſelf.

Cariſt. All theſe diſcourſes are but meer acceſ-

ſaries

ſaries to your courteſie: you can ſpeak well, and you will be known to be fraught with eloquence; yet you Courties oftentimes feign carrying Fire in your tongues, and Ice in your hearts.

Phil. This might well be ſpoken by a man that were not ſubject to paſſion; but if it were lawful for me by a ſacrifice of my life to teſtifie with what fervency I have alwayes deſired to ſerve you, your ſelf would clear me from ſuch an imputation, though I frequent the Kings Court.

Cariſt. God forbid I ſhould ſeek to give you an offence, it is not mine intention: I ſpeak of a generality; and that which I ſay is confirmed by ſo many examples, that it is difficult indeed, to find a man whoſe tongue and heart walk hand in hand.

Phil. Madam, if I ſhould inſtance it in my ſelf, as a perfection, you might impute it to pride and arrogancy in me. But I call heaven to witneſſe that you have gotten ſo abſolute a command over mine affections, that I muſt confeſs my ſelf to be your captive and ſlave; you have ſo impriſoned my liberty; that henceforward my life and death lie in your hands, and are totally at your diſpoſall.

Car. I do not deſerve to be a depoſitary of ſo precious a pledge, Sir, and if it lay in my power I would enfranchize all captives; for I am of ſuch a diſpoſition, that I can no more endure to ſee any evill ſuffered, then to do it my ſelf.

Phil. Alas, Madam, how pleaſing is this Priſon to me, though the pains I ſuffer therein are rigorous; yet my diſpleaſures content me, I am ſo much your bondman that I do not deſire to be freed, I triumph being captivated by your looks, and

me

methinks it is a favour to be chained with ſuch ſweet and pleaſant chains.

Car. Sir, I alwayes hated tyrants, and their very remembrance is odious to me; therefore you may imagine thoſe chains and bonds whereof you ſpeak, to be but meer fantaſies: I will captivate no body, nor do I aſpire to any ſuch Trophies.

Phil. What rigour ſoever you uſe towards me, you cannot hinder your victories, nor cauſe the deſtinies to lye: who will have all ſouls come and pay homages unto you by me: I will reiterate my vows with this proteſtation, that Love never did engrave his characters ſo deep in any of his ſubjects hearts, as he hath in mine. I wiſh you ſo ſtrong a credulity, as that you may know how painful your rigours and contempts are to me.

Car. If I thought I did you hurt, or that my preſence were noyſome to you, I would never ſhew my ſelf in your company. But had rather loſe the chaſte content I receive by your converſation, then leave the leaſt ſuſpicion in your mind, that I intended to uſe any rigor towards you.

Phil. Madam, all theſe thorns are roſes to me, if I do but know you are pleaſed with the deſign which hath conſtrained me to ſacrifice mine affections to you; hoping to ſee your father very ſhortly, and ſo I wiſh you a good night, deſiring you to believe that I intend to live and dye your moſt humble ſervant.

Complement upon the abſence of a friend.

Alcander. SIR, the cauſe of this my viſit is to let you underſtand, that the abſence of our friend *Gelanor* hath ſo grieved my mind, that I am not able to live any longer, deprived of ſo ſweet a converſation.

Merindor. I proteſt unto you Sir, that theſe two dayes which he hath been abſent, I have ſighed continually: methinks I find no body, when I do not ſee him; I ſenſibly languiſh, and the abſence of a man who is ſo dear to us, keeps me from finding content in any other company whereſoever I am.

Alcander. As for my part, hours are as tedious as whole years, and daies are ages to me; ſo that if he be but three dayes longer abſent, I ſhall imagine my ſelf to be as old as *Neſtor*, who lived three hundred years.

Mer. And who can chuſe but grieve at his abſence, within whoſe ſecret boſome we were wont to disburthen all our thoughts, who was the firm knot of our friendſhip, the juncture of this admirable triangle, on the one ſide whereof this immortal union is framed, which is to dure as long as the ſtars and the heavens.

Alcander. Verily whither ſoever I go, methinks I meet by an idea and image of death, I have alwayes *Gelanor* preſent before mine eyes, and in the night me thinks I embrace him; my mind takes its flight after an object ſo beloved, that no powers remain free within me, having loſt him who onely gave them life.

Merin. For my part I have found within theſe two

dayes, that abſence is an evill which admits no remedy nor comfort: and it is a thing to be admired, that the longer it laſts, the more I find my heart and mind inflamed with a certain deſire of ſeeing the perſon I love: it is an effect of the abſence of friends; they cannot live, but in one anothers preſence; take them from thence, and take away their lives.

Alcander. The onely remedy we have for it, is writing to him, and receiving letters from him. Miſſives are certain pledges of love, and fires which renew the heart's affections, ſo we be aſſured that he is in health; and writing is delightful, becauſe it ſhews us ſome marks and ſigns of the beloved perſon, and the characters of that hand, which we have ſo often touched.

Merin. Sir, I look to morrow for the Poſt; *Gelanor* promiſed me he would ſlip no opportunity of writing to us. I pray I may hear as good news from him as I could wiſh. Howſoever my comfort is, that it is unlikely he will be long abſent in his voyage.

To comfort a woman in her husbands abſence.

Philidor. MADAM, one may eaſily diſcern in your countenance, how grievouſly you take your husbands abſence.

Clarinda. Truly Sir, I could never have believed, that the abſence of one, who indeed is moſt dear unto me, could have brought me into ſuch an extremity: I dare ſay, that theſe ten days I have not had a moment of reſt.

Phil. It is an aſſured token of your nature, Madam, and of the paſſionate love you bear to your husband, and I can tell you, heaven hath a particular intereſt in the preſervation of two ſuch excellent ſouls.

Cla.

Clar. You are always in your pleasant discourses, and I feed upon nothing but tears, they are the onely testimonies I can give of conjugal affection. And questionless the separation is of great efficacy, seeing there is such a perfect love in the union of our hearts.

Phil, It is most true Madam, that he who would undertake to set forth some gross Idea of the affliction you feel, should undertake as hard a piece of work, as the scaling of heaven with a ladder, or to rejoyn *Icarus* his wings to measure the skie, I conceive, if your husband should be absent but a moneth longer, he would find you were liker dead then alive at his return. But you may assure your self he will be here very shortly. The thought of you onely will make him forget all the delight he takes in following the Kings Court, to come and receive the loving entertainment you always had for him.

Clar. Sir, I desire nothing more of God, then to see him shortly: I would willingly purchase this favour at the price of all I possess in this world. I am in a perpetual and continual fear, you know what dangers and hazards are at Court! you may there see quarrels and divisions, where the same day there was nothing but shews of love: so that at the least stirring I hear of, now duels are so frequent, methinks I hear my husband has been in some combat.

Phil. Madam, he is too wise, he hath too many friends, and his valour hath made him so renowned, even in despight of envy, that every one will think himself happy in being esteemed his friend. For my part I dare engage my life whersoever he be, he will suddenly return home. His regrets, and

sighs

ſighs at his departure, were infallible arguments that he could not be long abſent from your ſweet company.

Clar. Sir, I hope no leſs of his love, but this aſſurance and content will be imperfect, untill I ſee him, and can by word of mouth tell him that I deſire to live and die at his feet, and in his preſence.

To accoſt a Lady, and enter into diſcourſe with her.

I Believe nature brought you forth to be a ſcourge to Lovers, for ſhe hath been ſo prodigall of her favours towards you, that it renders you as admirable as you are amiable.

Or, I wonder at ſo many perfections as you are endowed with, for I do not believe the world affords one more accompiſhed.

Or, I find my ſelf happy in being honoured with your preſence, for my deſires aſpired onely to this favour.

Or, I pray let it not ſeem ſtrange unto you that I make bold to come to entertain you.

Or, the deſire I have to teſtifie the fidelity of my ſervice, cauſeth me to aſpire to the happineſs of enjoying your ſweet company.

Or, Your preſence is ſo dear unto me, your converſation ſo honeſt, your humour ſo pleaſing, that I could deſire to be with you perpetually.

(Thus you may ſee how to ſpeak to her: but here you muſt note, that if it be a Lady to whom you had never ſpoken before, and with whom you are fallen paſſionately in love, and towards whom you were reſolved to continue your love, you ſhould proceed in this manner.)

Pardon my raſhneſs, if I preſume ſo far as to offer my ſervice unto you, your beauty hath ſo far prevailed

vailed over me, that I have long desired to attain to the honour of speaking to you.

Or, Though I have not been so happy as to be known to you by any service, yet the zeale I beare to your obedience, hath obliged me to come and salute you.

Or, I believe you will not take my boldness in evil part, for presuming to come and see you, for it is with a full intent to serve you.

Or, Your merits have so much power over me that they oblige me to offer up my heart wholly to you.

Or, If you accuse me of temerity, you must lay your own beauty in fault with which I am so taken, that my heart is ravished from me, and wholly subjected to you.

(You may make use of such language, and pursuing your intents, reflect always upon your constancy: shewing by your discourses that you are truly in love, and so discreet and faithful, that none can be comparable to you.)

To entertain a Lady amongst company.

LEt us leave these Gentlemen to court their Ladies, and we will take our quarters apart, in the end we will not be any thing behind hand with them.

Or, I am happier then those Gentlemen, who have but each one Lady to court, I have two (or more.)

Or, One can impute no defect unto us, for our number is perfect (being three.)

Or, I can assure you, I am very glad I am honoured

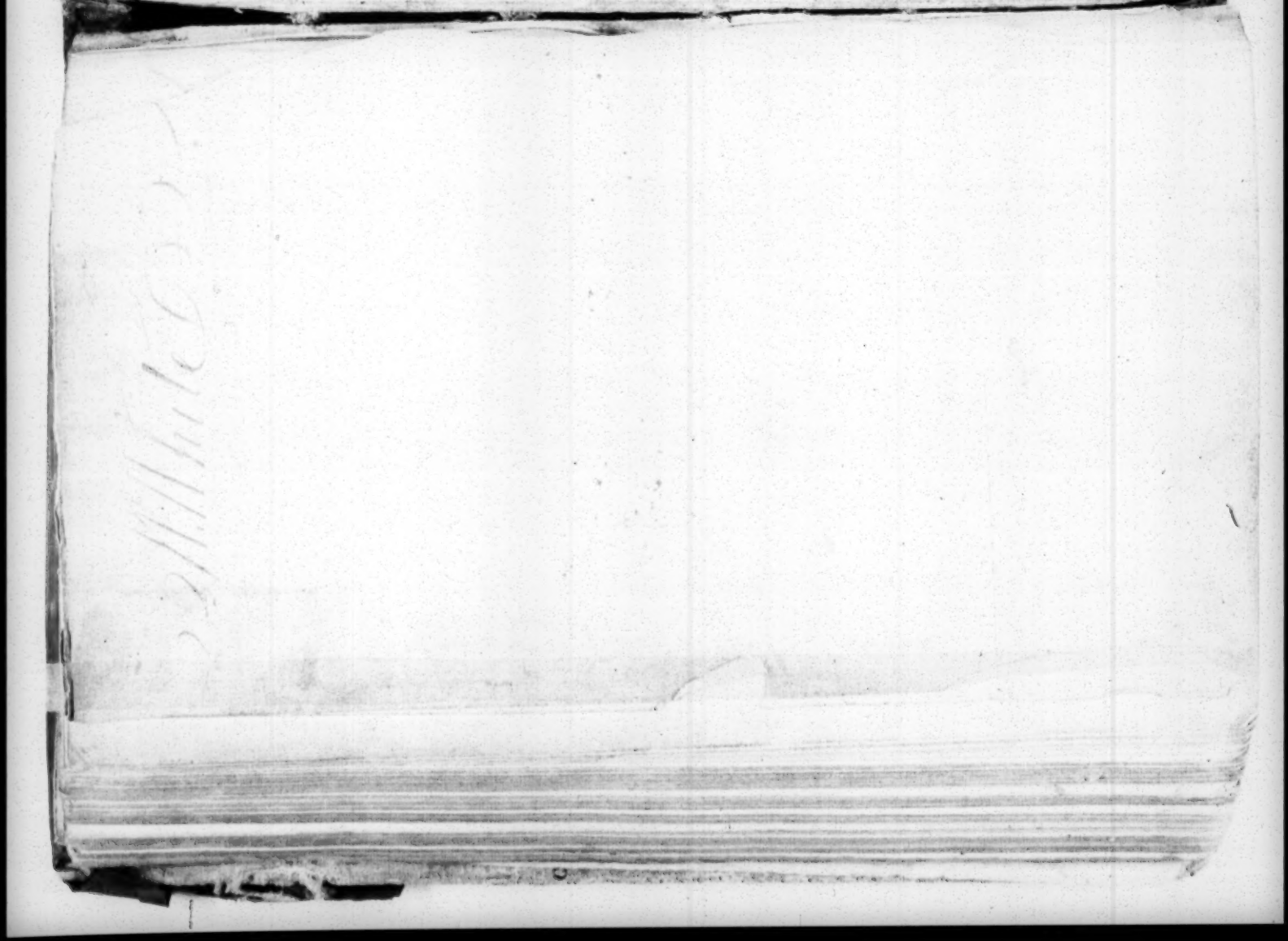
noured with your good company, and esteem it as a great happiness.

Or, I could not have made a better choice then you, Ladies, if I may have the honour to entertain you till the company breaks up.

Or, I would willingly have a second, for I find myself too weak alone, against you all.

Or, I had need to have *Tullie*'s eloquence to entertain you according to your merits.

FINIS.



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